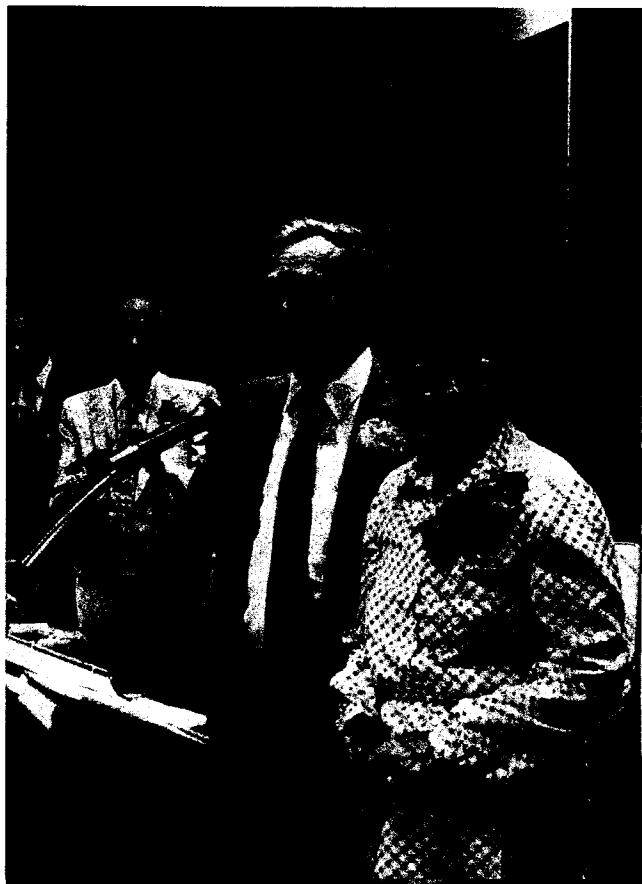


Convention Proceedings 1981





***Forward in
Remembrance***

Convention Proceedings

54th Regular Convention
The Lutheran Church—Missouri Synod
St. Louis, Missouri
July 3–10, 1981

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Officers of The Lutheran Church—Missouri Synod

President

Rev. Ralph Bohlmann, Ph.D., St. Louis, Mo.

First Vice-President

Rev. Robert Sauer, D.D., St. Charles, Mo.

Second Vice-President

Rev. Joseph Lavalais, D.D., Philadelphia, Pa.

Third Vice-President

Rev. Guido Merkens, D.D., San Antonio, Tex.

Fourth Vice-President

Rev. Gerhardt W. Hyatt, D.D., St. Paul, Minn.

Fifth Vice-President

Rev. Walter A. Maier, Jr., Th.D., Fort Wayne, Ind.

Secretary

Rev. Herbert Mueller, D.D., LL.D., St. Louis, Mo.

Treasurer

Mr. Norman Sell, LL.D., St. Louis, Mo.

The Convention Logo

Although God has called us to many kinds of stewardship, including the stewardship of sacred Truth, this convention focused especially on the stewardship of Time, Talent, and Treasure—the three T's which in the lower case take the form of crosses. This is appropriate, for these gifts of God are indeed inseparably connected to a cross. Since we are called to be faithful stewards of these gifts, the three letters themselves are in red, the color of devotion (e.g., the red rose; the blood of martyrs). The diagonal lines and the italicized letters suggest determined action and motion. Dominating the logo is the holy cross of our Lord Jesus Christ, portrayed in pure white. It is His cross—and the remembrance of it—that draws us, not only onward in His service, but also upward into His presence. The outline of His cross is deliberately left open in the upper corner, for His cross draws us finally into the boundless life of the world to come.

—H.M.

Forward in Remembrance

That was the theme of the 1981 synodical convention. Prominent in the thinking of the delegates was the astounding fact that God in His mercy had blessed our Forward in Remembrance effort with an outpouring of \$75 million, far exceeding the goal of \$40 million.

Stewardship received emphasis in the convention. The essays were devoted to that theme; a special stewardship rally was held on the Sunday evening of the convention; and the convention took steps to enlarge the place of stewardship in the life of the church.

It seems that there are three facets which will make this convention noteworthy.

First of all, there was the declaration of the convention that the Synod is no longer in fellowship with The American Lutheran Church. One can only say that this has resulted in a feeling of deep sadness. Even the floor committee that favored this action felt constrained to add to the resolution the significant words, "with deep sorrow." Camelot! Camelot! It is doubtful whether most of us will ever see "what once was" restored again.

The second significant fact lies in the termination of the 12-year administration of Dr. J. A. O. Preus. How shall one evaluate the man and his administration? History will no doubt judge his administration to have been absolutely unique. At least one can describe him already now as a man: scholarly, completely dedicated to Biblical orthodoxy, witty beyond compare, brilliant, tenacious, creative, restless. He could be a man of steel, but he could turn into a cream puff when confronted with sudden kindness or a cry for help. We have seen it repeatedly.

The third noteworthy factor was the restructuring of the synodical administration. Not everything was accomplished that was proposed. As a result, the machine may not hit on all cylinders. Perhaps the 1983 convention will complete the reorganization. At the beginning of the convention there seemed to be a feeling of distrust toward the proposals, fostered no doubt by printed reports and oratory about centralization, clergy takeover, steamroller tactics, etc. But as the convention wore on, a high level of trust began to exhibit itself, and the delegates came into their own. It was a difficult undertaking for them, but in the end they performed superbly and perhaps would have performed even more superbly if time had not run out.

This convention marked the beginning of a new administration, that of Dr. Ralph Bohlmann. The prayers of a united church are with him! We bid a warm farewell to Dr. Edwin Weber, faithful servant of the Synod, and a warm welcome to his successor, Dr. Robert Sauer!

Various awards were presented to men and women who had excelled in service to segments of the Synod.

* * *

Once again we are listing for handy reference resolu-

tions which seem to be of more general interest (see also the Index at the back of the book):

Res. 1-01	Missionary Support (also 12-09)
Res. 1-04A	American Indians
Res. 1-09A	Campus Ministry
Res. 2-01	Convention Cycle
Res. 2-03A	Board of Directors
Res. 2-04A	Program Boards
Res. 2-11	Staff Supervision
Res. 2-12	Nominating Committee
Res. 2-13	Circuit Involvement
Res. 2-14	Franchise
Res. 2-18B	Handbook Revision
Res. 2-25	Boards of Regents
Res. 2-27	CTCR Membership
Res. 3-01	ALC Fellowship
Res. 3-02	Pro-Life
Res. 3-13	New Worship Agenda
Res. 4-15	Pension Benefits
Res. 4-18	Valpo Dialog
Res. 4-20A	Age Discrimination
Res. 5-06	Ohio District CEF
Res. 5-07	New Corporations
Res. 5-08	Classification of "Ministers"
Res. 5-15	Emeriti as Counsellors
Res. 6-02A	Canadian Seminary Training
Res. 6-04A	Four Years for Winfield
Res. 6-04	Teacher Placement
Res. 6-16	Deaconess Bylaws
Res. 6-19	Colloquy Programs
Res. 6-21	Training for Black Ministry
Res. 7-02	Updated Catechism Translation
Res. 8-03	Conference on Social Needs
Res. 12-08A	Department of Stewardship and Financial Support
Res. 12-12	New Investment Structure
Res. 12-13	Distribution of FIR Receipts

* * *

The following should also be noted for the record:

- All sessions were held in the Alfonso J. Cervantes Convention and Exhibition Center in St. Louis, Mo., July 3-10, 1981.
- For the third time the convention had a senior chaplain, Dr. August Suelflow, who was assisted in closing devotions by various members of the synodical staff.

* * *

Dr. Walter Rosin once again performed the yeoman's task of serving as assistant secretary, with primary responsibility for the daily Minutes. Thanks are also due to those who produced *Today's Business* and worked behind the scenes in other respects. Special mention should be made of Jean Buettner, Marie Biesenthal, Jan Markle, and Marcus L. Strohschein.

A few technical explanations are in order to understand the makeup of this book.

Some resolutions have an "A" attached to their identifying number. This means that the resolution originally prepared by the floor committee over the

Memorial Day weekend was later revised by the committee, usually in answer to reactions received between the Memorial Day weekend and the opening of the convention.

The number in parentheses below each resolution indicates the session in which final action was taken. In many instances it might be well to consult the Minutes of that session for additional information. The parenthetical comments in small type below some resolutions provide still more additional information from the notebooks of both secretaries and from the Minutes.

CW refers to the *Convention Workbook*, the 432-page book of reports and overtures to the convention. *TB* stands for *Today's Business*, the publication bringing the text of the proposed resolutions prepared by the floor

committees. The first issue of *Today's Business* (Sections A and B) was sent to all congregations and delegates prior to the convention and contained practically all resolutions. The daily issues distributed at the convention proper brought the revised versions to the attention of the delegates.

* * *

This convention marks some new beginnings. A new relationship to other Lutheran bodies, a new President, a partially new structure.

It is good to "remember" what has gone before. But the direction in the church is not backward, but forward and upward into the presence of Christ and His own.

Herbert Mueller, *Secretary*

Convention Arrangements Committee

Dr. J. A. O. Preus, *Chairman*
Mr. W. J. Barge, *Convention Manager*
Dr. Robert Sauer, *Worship*
Mr. Victor Bryant, *Public Relations*

Rev. Marcus Strohschein, *Registration*
Mrs. Leroy Biesenthal, *Convention Services*
Dr. Edwin Weber
Dr. Herbert Mueller

REGISTERED DELEGATES AND REPRESENTATIVES

A. Voting and Advisory Delegates

Alberta and British Columbia District

A. Voting Pastors

1. Knoernschild, Garry, Medicine Hat, Alta.
2. Reiner, Theodore, Rocky Mt. House, Alta.
3. Mackay, Larry, Edson, Alta.
4. Eifert, Paul, Edmonton, Alta.
5. Clark, Harold, Trail, B.C.
6. Mayan, Ralph, Richmond, B.C.
7. Mohns, Edwin, Courtney, B.C.
8. Schulze, Robert, Abbotsford, B.C.

B. Voting Laymen

1. Lemke, Philip W., Calgary, Alta.
2. Lemke, David, Eckville, Alta.
3. Schneider, Charles, Drayton Valley, Alta.
4. Proski, Bert, Edmonton, Alta.
5. Sempf, Herb, Creston, B.C.
6. MacFarlane, W. G., Delta, B.C.
7. Hertlein, Marty, Nanaimo, B.C.
8. Spearman, Ken, Delta, B.C.

Atlantic District

A. Voting Pastors

1. Collier, John S., Glene Falls, NY
2. Schmiesing, Earl W., Warwick, NY
3. Johnson, Richard E., Yonkers, NY
4. McDaniels, James A., Jamaica, NY
5. Haupt, Kenneth W., Bronx, NY
6. Lucas, Willie, Brooklyn, NY
7. Hayes, Michael, Elmhurst, NY
8. Janzow, Joel, Whitestone, NY
9. Graser, Alfred P., Williston Park, NY
10. Macholz, Stanley G., Islip, NY
11. Wagner, Paul, Northport, NY

B. Voting Laymen

1. Euler, Carl, Scotia, NY
2. King, Al, Chester, NY
3. Herd, Walter, Hastings-On-Hudson, NY
4. Gutheil, Herman, Richmond Hill, NY
5. Avallone, Pat, Bayonne, NJ
6. Benke, Judy, Brooklyn, NY
7. Koelling, Stanley, Ridgewood, NY
8. Ting, Hung Chi, Flushing, NY
9. Lange, William, Westbury, NY
10. McHugh, James, Central Islip, NY
11. Blydenburgh, Richard, Sayville, NY

C. Advisory Pastor

Kebschull, Allen C., Tuckahoe, NY

D. Advisory Teacher

Fink, Mildred, Yorktown Hgts., NY

California-Nevada-Hawaii District

A. Voting Pastors

1. Brockman, Wayne, Richmond, CA
2. Schabacker, Martin, Jr., Oakland, CA
3. Geiger, Oren, Turlock, CA
4. Kolch, Paul E., Sacramento, CA
5. Oesch, Norbert C., Bakersfield, CA
6. Bauer, Ken, San Rafael, CA
7. Koberg, Sergei S., Dublin, CA
8. Uhlig, John P., Redwood City, CA
9. Krinkel, Ray, Santa Maria, CA
10. Abraham, Stanley, Sparks, NV
11. Meyer, Robert, Wahiawa, HI
12. Lenser, Rudi P., Redding, CA
13. Stohlmann, David, Santa Rosa, CA
14. Brech, Dennis E., Exeter, CA
15. Vrudny, Walter, Salinas, CA
16. Pankow, Bernard, San Jose, CA
17. Herman, Don O., Placerville, CA

B. Voting Laymen

1. Moser, Frank, San Francisco, CA
2. Fickenscher, Ralph M., Fremont, CA
3. Hoffmann, Ray, Merced, CA
4. Lieberum, Woodland, CA
5. Madding, Art, Bakersfield, CA
6. Reuter, Walter, Napa, CA
7. Hanson, Oscar, Lafayette, CA
8. Mills, William R., Palo Alto, CA
9. Hilliard, Don, Arroyo Grande, CA
10. Bossen, Norma, Winnemucca, NV
11. Handy, Ron, Aiea, HI
12. Besnard, Guy, Chico, CA
13. Chaffee, Robert, Fortuna, CA
14. Arnst, Albert, Selma, CA
15. Williams, Ora, Soquel, CA
16. Heinitz, James, San Jose, CA

17. McMillan, Gilbert, Orangevale, CA

C. Advisory Pastors

Herkamp, Arthur, Grass Valley, CA
Schedler, Walter, Campbell, CA

D. Advisory Teachers

Adams, Forrest, Hayward, CA
Ehlers, Viola, Redding, CA
Kottwitz, Robt., Kailua, HI

Central Illinois District

A. Voting Pastors

1. Ellis, Vernon, Altamont, IL
2. Johnson, Charles, Roanoke, IL
3. Balke, James, Savoy, IL
4. Krueger, Delmar O., Danville, IL
5. Cunningham, J. Robert, Decatur, IL
6. Renken, Glenn E., Wheeler, IL
7. Watkins, Lindsay W., Rushville, IL
8. Schwane, Walter, Manito, IL
9. Neumann, Wilbur F., Peoria, IL
10. Wickman, Allen J., Quincy, IL
11. Heino, Jack, Geneseo, IL
12. Frahm, John H., Springfield, IL
13. Jordan, Robert G., Petersburg, IL
14. Simonson, Charles, Morton, IL

B. Voting Laymen

1. Yagow, Stuart, St. Elmo, IL
2. Sauder, James, Roanoke, IL
3. Hicks, Guy, Mattoon, IL
4. Scheiwe, Clarence, Cissna Park, IL
5. Karloski, Walter, Decatur, IL
6. Beldon, John, Strasburg, IL
7. Vortman, Virgil, Bluffs, IL
8. Yagow, Ray, Beason, IL
9. Schneider, Albert, Peoria, IL
10. Hagemann, Paul, Quincy, IL
11. Oetting, Delbert, Rock Island, IL
12. Folkerts, Ralph, Springfield, IL
13. Boesdorfer, Elmer, Pleasant Plains, IL
14. Cook, Ernest, Metamora, IL

C. Advisory Pastor

Hallerberg, Herbert W., Quincy, IL

D. Advisory Teachers

Becker, Herbert H., Altamont, IL
Krohse, Ronald, New Berlin, IL
Trickel, Donald R., Bloomington, IL
Walther, John F., Decatur, IL

Colorado District

A. Voting Pastors

1. Bergmann, David, Genoa, CO
2. Lang, Marcus, Grand Junction, CO
3. Werth, Gerald, Denver, CO
4. Hauschild, Daniel, Arvada, CO
5. Brockmann, James, Denver, CO
6. Wessling, Ed, Denver, CO
7. Petersen, John, Ft. Morgan, CO
8. Strawn, Robert, Loveland, CO
9. Hellmers, Dwight, Broomfield, CO
10. Krohn, O. E., Roswell, NM
11. Ruhl, Lorne, Salida, CO
12. Nickel, Ronald, Albuquerque, NM
13. Schrank, Robert, Salt Lake City, UT

B. Voting Laymen

1. Wallin, Chuck, La Junta, CO
2. Doermann, Anita, Cortez, CO
3. Krueger, Lewis, Northglenn, CO
4. Woodward, Calvin, Wheat Ridge, CO
5. Bargmann, Alvin, Denver, CO
6. Brinkman, W. H., Littleton, CO
7. Schulz, Merle, Sterling, CO
8. Stigge, Ray, Loveland, CO
9. Hermesmyer, W. H., Boulder, CO
10. Rose, Keith L., El Paso, TX
11. Ostermann, Harold, Colorado Springs, CO
12. Maschoff, Leon, Corrales, NM
13. Overmyer, Robert, Salt Lake City, UT

C. Advisory Pastor

Geihlsler, Walter F., Denver, CO

D. Advisory Teachers

Geuder, Alan B., Albuquerque, NM
Harries, Daniel L., Greeley, CO
Skjonsberg, Daniel, Denver, CO
Mehl, Norbert V., Colorado Springs, CO

Eastern District

A. Voting Pastors

1. Streufert, Carl A., Williamsville, NY
2. Loos, Donald A., Angola, NY
3. Grimm, Gerald J., Middleport, NY
4. Spahn, Thomas K., No. Tonawanda, NY
5. Semsel, Ronald S., Ellicottville, NY
6. Schroeder, Theo., North East, PA
7. Weber, Terrance L., Wellsboro, PA
8. Stechholz, Erwin H., Mendon, NY
9. Dueker, Arthur C., Rochester, NY
10. O'Connor, John A., Rome, NY
11. Bode, Kim, Morrisdale, PA
12. Schipul, Robert F., Pittsburgh, PA
13. Keurulainen, Barry, Monroeville, PA
14. Lottes, Wilbur P., Pittsburgh, PA
15. Heilman, Mark L., Malvern, PA
16. Reichel, H. Gene, Tunkhannock, PA

B. Voting Laymen

1. Shisler, Leona, Williamsville, NY
2. Hessel, Lloyd E., Derby, NY
3. Maier, Stephen, Jr., Medina, NY
4. Moeller, Winston E., No. Tonawanda, NY
5. Myers, Judith, Cuba, NY
6. Yunghans, Wayne, Fredonia, NY
7. Hergert, Arthur, Clyde, NY
8. Beese, Ann Louise, Honeoye Falls, NY
9. Elliott, Richard S., Hilton, NY
10. Grosskopf, George K., Blossvale, NY
11. Harmon, Frederick, Coraopolis, PA
12. Kolarik, John, Pittsburgh, PA
13. Webb, Frank, Pittsburgh, PA
14. Fitzpatrick, Lee, Pittsburgh, PA
15. Stuckert, Edward, Tillingboro, NJ
16. Wong, Beula, Hawly, PA

D. Advisory Teachers

Bordeaux, Joseph, Hilton, NY
Redlitz, Faith, Levittown, PA

English District

A. Voting Pastors

1. Kelley, Phillip B., Tucson, AZ
2. Maass, Robert, San Diego, CA
3. Geidel, Arthur, Palisades, NJ
4. McClean, Charles, Springfield, PA
5. Ellis, Roger, Sarnia, Ont.
6. Bertermann, Del, Akron, OH
7. Aufdemkampe, Charles, Oberlin, OH
8. Jung, Donald F., West Bloomfield, MI
9. Schulte, Edward, Detroit, MI
10. Dressel, David, E Lansing, MI
11. Sallach, Donald E., Erie, PA
12. Pittelko, Roger D., Elk Grove Vlg, IL
13. Korby, Kenneth, Chicago, IL
14. Bacon, Paul E., New Lenox, IL
15. Groth, Jerome H., Sheboygan, WI
16. Tassler, Melvin J., Lincoln, NE

B. Voting Laymen

1. Ellis, Glenn O., Tucson, AZ
2. Gerling, Kenneth, Van Nuys, CA
3. Manseau, Ed, Atlanta, GA
4. Shaub, Harry J., Jr., Willow Street, PA
5. Hyatt, Herbert, West Hill, Ont.
6. Fink, Eric, Akron, OH
7. Bushman, Joan, Medina, OH
8. Durrenberg, Betty, Troy, MI
9. Bendick, Edward, Allen Park, MI
10. Smith, Scott, Howard City, MI
11. Pauli, Earl, Cheswick, PA
12. Brna, Paul, Arlington Heights, IL
13. Anderson, Robert W., Markham, IL
14. Rossberg, Ray, Lombard, IL
15. Hays, George, Milwaukee, WI
16. Ehlers, Erwin, St. Louis, MO

C. Advisory Pastors

Hasz, Luther, Bristol, IN
Ortiner, Donald, Farmville, VA

D. Advisory Teachers

Cypher, Harry, Forest Park, IL
Gerike, Henry, Chicago, IL

Florida-Georgia District

A. Voting Pastors

1. Martin, James P., Jonesboro, GA
2. Kimberley, Wyatt A., Athens, GA

3. Besalski, Robert C., Gainesville, FL
4. Schroeder, Stephen E., Savannah, GA
5. Gerken, Oscar A., Eustis, FL
6. Dreivlow, Ferdinand A., South Daytona, FL
7. Bernthal, Aug., Winter Haven, FL
8. Johnson, John F., St. Petersburg, FL
9. Burgdorf, Don, Masaryktown, FL
10. Holzheimer, Walter R., Venice, FL
11. Hobratschk, Ralph W., Lake Worth, FL
12. Kasischke, Dean, Ft. Lauderdale, FL
13. Krueger, Karl, Miami, FL
14. Gruell, E. F., Miami, FL

B. Voting Laymen

1. Bode, James, College Park, GA
2. Boecler, Robt., Atlanta, GA
3. Koslosky, Edward, Crystal River, FL
4. —
5. Parker, John S., Longwood, FL
6. Hall, Eugene, Merritt Island, FL
7. Schwichtenberg, Duane, Lakeland, FL
8. Kuhl, Earl H., St. Petersburg, FL
9. Wooldridge, William, Tampa, FL
10. Zehner, Larry, Punta Gorda, FL
11. Bettin, Roger R., Atlantis, FL
12. Guelzow, David, Davie, FL
13. Vollrath, Herbert, Hialeah, FL
14. Stuckwisch, Clarence G., Coral Gables, FL

C. Advisory Pastors

- Biel, Kurt W., Longwood, FL
- Ralph, Edward M., Athens, GA

D. Advisory Teachers

- Baessler, William L., Orlando, FL
- Dittmer, Omar H., Lakeland, FL
- Herman, Richard E., Sunrise, FL
- Rau, Christian W., St. Petersburg, FL
- Vonada, Sharon, Boca Raton, FL
- Wasmund, Gary, Eustis, FL

Indiana District

A. Voting Pastors

1. Moritz, Ronald, Munster, IN
2. Nelson, Thomas C., Hobart, IN
3. Molitoris, Joseph, Valparaiso, IN
4. Koehneke, Edward W., Hamlet, IN
5. Paape, David, Bremen, IN
6. Oaksford, William, Wolcottville, IN
7. Stalder, James, Ft. Wayne, IN
8. Jentsch, David, Fort Wayne, IN
9. Busch, E. D., Ft. Wayne, IN
10. Biester, Donald W., Decatur, IN
11. Lühring, Donald L., Monticello, IN
12. Studt, Donald, Kokomo, IN
13. McClintic, Steven, Carmel, IN
14. Smith, J. Kincaid, Brownsburg, IN
15. Fabricius, Howard C., Greenwood, IN
16. Roehrs, Roland, Jonesville, IN
17. Geitz, Darrel, Seymour, IN
18. Hall, Robert, Madison, IN
19. Huddle, Ray, Lexington, KY
20. Panning, John, Evansville, IN
21. Ullman, Walter, Evansville, IN

B. Voting Laymen

1. Goltermann, Kurt, Griffith, IN
2. Dobyas, Frank D., Lake Station, IN
3. Lane, Ferman, Chesterton, IN
4. Flickinger, Arthur, La Porte, IN
5. Koehlinger, Gerhard, Bourbon, IN
6. Fry, Donald, Kendallville, IN
7. Hazen, Bonnie, Churubusco, IN
8. Fuelling, Theodore, Ft. Wayne, IN
9. Webster, Walter, Woodburn, IN
10. Holle, Don, Hoagland, IN
11. Jensen, Lyle F., Logansport, IN
12. Schulenberg, Walter, Tipton, IN
13. Cartwright, Stanley, Indianapolis, IN
14. Weaver, James, Brazil, IN
15. Bosma, Chas., Beech Grove, IN
16. Klebenow, Larry, Columbus, IN
17. Lutes, William, Bedford, IN
18. Leive, Paul, Dillsboro, IN
19. Hewitt, James E., Louisville, KY
20. Jording, Mavis, Philpot, KY
21. Kahre, Bernard, Evansville, IN

C. Advisory Pastors

- Keller, Walter E., Valparaiso, IN
- Nagy, Gary S., Hobart, IN
- Schade, E. W., Fort Wayne, IN
- Werning, Waldo J., Fort Wayne, IN

D. Advisory Teachers

- Baack, Larry, Columbus, IN
- Denninger, Wm. O., Fort Wayne, IN
- Germann, Kenneth R., Decatur, IN
- Hankel, Donald W., Indianapolis, IN
- Janetzke, Edmund, Fort Wayne, IN
- Richert, Fay R., New Haven, IN
- Schaeckel, Norbert, Decatur, IN

Schamber, John, Fort Wayne, IN

Iowa East District

A. Voting Pastors

1. Willis, Robert, Van Horne, IA
2. Niemann, Walter, Iowa City, IA
3. Brinkman, Wayne, Clinton, IA
4. Ognoskie, Daniel F., Bennett, IA
5. McKnight, David, Guttenberg, IA
6. Spitzack, Maynard, Eldora, IA
7. Flanscha, Marvin, State Center, IA
8. Wood, Frederick, Mason City, IA
9. Moog, James, Evansdale, IA
10. Goldfish, Stanley, Oelwein, IA
11. Maltz, Myron, Williamsburg, IA

B. Voting Laymen

1. Rammelsburg, Harold, Atkins, IA
2. Schmidt, Norbert, Mt. Vernon, IA
3. Waugh, Donald, Dewitt, IA
4. Grunder, Marilyn, Wilton, IA
5. Marvel, Roger, Manchester, IA
6. Burmester, Harold, Hampton, IA
7. Goedeke, Adolph, Oskaloosa, IA
9. Kolberg, Norman, Riceville, IA
10. Blume, Herb, Tripoli, IA
11. Guhl, Russ, Shell Rock, IA
12. Fisch, Keith, Deep River, IA

D. Advisory Teacher

- Calusen, Willis, Wilton, IA

Iowa West District

A. Voting Pastors

1. Young, Douglas, Audubon, IA
2. Faga, Paul, Boone, IA
3. Wertz, Donald, Carroll, IA
4. Oswald, David, Aurelia, IA
5. Hartfield, Clemens, Council Bluffs, IA
6. Letzring, Theo, Schleswig, IA
7. Raedeke, N. L., Des Moines, IA
8. Miller, Ronald, Ureandale, IA
9. Trapp, Loren, Whittetmore, IA
10. Milbrath, G. L., Fort Dodge, IA
11. Grohn, Dennis, Humboldt, IA
12. Rengstorff, Dwight, Hawarden, IA
13. Ritter, Philip, Mapleton, IA
14. Petersen, Reynold, Garner, IA
15. Kempfert, Fred, Sanborn, IA
16. Stoll, Henry, Schaller, IA
17. Johnson, Daniel, Sioux City, IA
18. Droege Mueller, Carl, Greenfield, IA
19. Arp, Gary, Clarinda, IA
20. Tisdale, Robbin, Lake Park, IA
21. Wuebben, Harold, Alta, IA

B. Voting Laymen

1. Wedemeyer, Walter, Adair, IA
2. Volz, Gene, Bouton, IA
3. Deeth, Dale, Bayard, IA
4. Ruring, Jesse, Jr., Cherokee, IA
5. McMullen, Richard, Council Bluffs, IA
6. Greder, Vernon, Arion, IA
7. Rodriguez, Frederick, Des Moines, IA
8. Koch, Irene L., Van Meter, IA
9. Clausen, Hans, Havelock, IA
10. Saxton, John, Fort Dodge, IA
11. Coon, Lyle, Lohrville, IA
12. Brown, Ralph, Ireton, IA
13. Hollrah, Vernon, Charter Oak, IA
14. Juergemeyer, Vernon, Klemme, IA
15. Truckenmiller, Douglas, Rock Rapids, IA
16. Petersen, Minard, Lake View, IA
17. Silliman, Orren, Sioux City, IA
18. Aldag, Karl, Atlantic, IA
19. Nothworth, Bernard, Clarinda, IA
20. Cline, Mark, Milford, IA
21. Sievers, Stanley, Newell, IA

C. Advisory Pastor

- Wehrspann, Elmer, Spirit Lake, IA

D. Advisory Teacher

- Bockelman, Byron, Des Moines, IA

Kansas District

A. Voting Pastors

1. Brinkmeyer, Arthur, Sabetha, KS
2. May, Michael N., Kansas City, KS
3. Sabo, Andrew, Overland Park, KS
4. Doerr, Dale, Burlington, KS
5. Fees, Ross, Chanute, KS
6. Schmidt, Warren, Clay Center, KS
7. Schaedel, Robert, Manhattan, KS
8. Wolter, Henry, Abilene, KS
9. Meyer, Arno, Wichita, KS
10. Lohrke, Merlyn, Hutchinson, KS
11. Gross, Gordon, Colby, KS
12. Brooks, Thomas, Hays, KS

13. Hanneman, Harvey, Dodge City, KS

B. Voting Laymen

1. Estes, Ron, Atchinson, KS
2. Bass, Larry, Leavenworth, KS
3. Urban, Paul, Spring Hill, KS
4. Schmid, Walter, Topeka, KS
5. Parsons, Alex, McQueen, KS
6. Harries, William, Herkimer, KS
7. Strauss, William, Junction City, KS
8. Kohls, Donald, Herington, KS
9. Ward, Gale, Newton, KS
10. Greenwood, Keith, McPherson, KS
11. Obermueller, Louis, Lincoln, KS
12. Deutsch, Ray, Hoisington, KS
13. Lehenbauer, Ted, Dighton, KS

C. Advisory Pastors

- Burroughs, Al, Topeka, KS
- Kroening, Elmer, Kansas City, KS

D. Advisory Teachers

- Hestermann, Marvin, Junction City, KS
- Jopp, Keith, Cheney, KS

Manitoba and Saskatchewan District

A. Voting Pastors

1. Jessop, Don, Maple Creek, Sask.
2. Ramsey, David K., Regina, Sask.
3. Nielsen, John, Wilkie, Sask.
4. Vansteenburg, Vern, Humboldt, Sask.
5. Beiderwieden, Mark, Frohisher, Sask.
6. Harlos, Allan, Churchbridge, Sask.
7. Stroup, Forrest, Brandon, Man.

B. Voting Laymen

1. Paul Lilly, Moose Jaw, Sask.
2. Reisdorf, Norman, Lipton, Sask.
3. Catton, Blainie, Saskatoon, Sask.
4. Massier, Brian, Prince Albert, Sask.
5. Biberdorf, Emil, Kenosee Lake, Sask.
6. Mitschke, Jim, Langenburg, Sask.
7. Fuga, John, Winnipeg, Man.

C. Advisory Pastor

- Raedeke, Ronald, Regina, Sask.

Michigan District

A. Voting Pastors

1. Luhrs, David J., Hillman, MI
2. Molzan, Harold G., Rogers City, MI
3. Etzel, Lenhart, Brooklyn, MI
4. Giebel, Franklin H., Chelsea, MI
5. Sherrill, North P., Marshall, MI
6. Rauh, John Wm., Bay City, MI
7. Krupski, Otto, Scottville, MI
8. Bickel, Eldor F., Lansing, MI
9. Braun, Alan J., Wayne, MI
10. Otte, Gilbert, Detroit, MI
11. O'Brien, Pat F. A., Detroit, MI
12. Lunick, Donald, Detroit, MI
13. Geary, Duane O., Detroit, MI
14. Boerger, John A., Flint, MI
15. Kostizen, Erwin, Clio, MI
16. Wilber, James, Flint, MI
17. Mueller, Kenneth P., Rockford, MI
18. Henning, James E., Grand Rapids, MI
19. Maleski, Allen, Grand Rapids, MI
20. Boerger, Charles F., Northville, MI
21. Foust, Paul M., Mt. Clemens, MI
22. Brinley, George, Sterling Hts, MI
23. Blain, James H., Algonac, MI
24. Otten, William, East Detroit, MI
25. Warsinski, Larry, Midland, MI
26. Kuhn, Donald A., Monroe, MI
27. Teske, Walter, Montague, MI
28. Napier, Paul, Muskegon, MI
29. Cattau, Holger G., Bloomfield Hills, MI
30. May, Hubert, Oxford, MI
31. Paul, Ricahrd, Union Lake, MI
32. Witto, Lawrence, Bridgeport, MI
33. Smith, Charles, Saginaw, MI
34. Koehneke, Paul A., St. Joseph, MI
35. Thompson, Douglas, Burr Oak, MI
36. Riske, John, Sebawaing, MI
37. Beck, Einar, Palms, MI
38. Bening, Virgil, Sterling, MI
39. Turanski, Ted, Kalkaska, MI
40. Butler, Robert, Leland, MI
41. Gohn, David, Flat Rock, MI

B. Voting Laymen

1. Wingeier, George W., Grayling, MI
2. Schwiesow, Frank, Onaway, MI
3. Voigt, David, Jackson, MI
4. Hanneval, Larry D., Stookbridge, MI
5. Stoneburner, Don, Kalamazoo, MI
6. Vogel, Gene, Bay City, MI
7. Dewald, Carl, Ludington, MI
8. Porter, William, Jr., Lansing, MI

9. Gawura, Mark, Dearborn, MI
10. Leborious, James, Detroit, MI
11. Zeller, Edward, Detroit, MI
12. Goetsch, Earl G., Livonia, MI
13. Engel, Elmer, Redford, MI
14. Rose, Harold, Goodrich, MI
15. Quasius, Dale E., Flushing, MI
16. Azzam, Edythe, Fenton, MI
17. Young, Al, Howard City, MI
18. Scheidt, Miles, Grandville, MI
19. Funk, R. C., Kentwood, MI
20. Gagnon, Walter, Farmington, MI
21. Nieman, Ronald, Mt. Clemens, MI
22. Besancon, Verna, Troy, MI
23. Kogelmann, Samuel, Romeo, MI
24. Priehs, Warren, Harper Woods, MI
25. Mitchell, Charles, Beaverton, MI
26. Spicer, Dave, Monroe, MI
27. Worpel, Donald F., Marne, MI
28. Zupin, Leo, Spring Lake, MI
29. Althoff, Albert, Oak Park, MI
30. Mueller, Karl, Rochester, MI
31. Maas, Greg, Howell, MI
32. Weber, Erwin, Vassar, MI
33. Stroebel, Richard, Saginaw, MI
34. Jaeger, Harry, St. Joseph, MI
35. McPherson, George, Coldwater, MI
36. Metzger, Richard, Owendale, MI
37. Muir, Robert, Deckerville, MI
38. Welsch, Robert, Gladwin, MI
39. Atkinson, Patty, Mancelona, MI
40. Yankle, Robert, Interlochen, MI
41. Durke, William, Trenton, MI

C. Advisory Pastors

- Allmann, Robt., Southgate, MI
Malinsky, Michael A., Trenton, MI
Zimmerman, Russell, Taylor, MI

D. Advisory Teachers

- Abraham, Linda, Saginaw, MI
Berndt, Clarence F., Jr., Lansing, MI
Bipes, David H., Bloomfield Hills, MI
Christiansen, Alfred O., Saginaw, MI
Erber, Glenn, Jackson, MI
Fenske, Elizabeth, Adrian, MI
Fischer, Dennis, Frankenmuth, MI
Flandermeyer, Christine, Mt. Clemens, MI
Flandermeyer, Michael D., Mt. Clemens, MI
Gottschalk, Lester A., Lapeer, MI
Hoch, Arthur G., Alpena, MI
Hurd, Lorraine, Saginaw, MI
Lehl, Christine, Northville, MI
Leinberger, David W., Utica, MI
Naber, Darrell H., Conklin, MI
Purdy, Ronald O., Detroit, MI
Rusch, Wilbert H., Ann Arbor, MI
Siefker, Roy D., Detroit, MI
Thomas, Hollis, Dearborn, MI
Tiedje, Norman A., Washington, MI
Wallace, Shirley, Trenton, MI
Wied, Alwin, Dearborn, MI
Zorn, Glen R., Dearborn Hts., MI

Mid-South District

A. Voting Pastors

1. Ringhardt, Wesley H., London, AR
2. Reimold, John I., Corning, AR
3. Halamka, Ronald F., Cleveland, TN
4. Beers, Ronald, Little Rock, AR
5. Wiese, Ronald J., Memphis, TN
6. Zirbel, Frank J., Jr., Gillette, AR
7. McWhirter, John A., Kingsport, TN
8. Bernthal, Hubert L., Rogers, AR

B. Voting Laymen

1. Turner, Louise, Fort Smith, AR
2. MacDowell, Michael, Hopkinsville, KY
3. Meyer, Evy, Chattanooga, TN
4. Kropf, Lowell, Jackson, AR
5. Brugge, Vernon, Memphis, TN
6. Ross, Billy, Stuttgart, AR
7. Banner, Herrmann, Elizabethton, TN
8. Hoins, Everette, Fayetteville, AR

C. Advisory Pastor

- Schrader, Carl W., Memphis, TN

D. Advisory Teachers

- Bellin, Willard H., Little Rock, AR
Huff, Sharon L., Stuttgart, AR
Palisch, Daniel E., Memphis, TN

Minnesota North District

A. Voting Pastors

1. Johnson, Donald, Ada, MN
2. Bock, Gordon, Frazee, MN
3. Wilke, Donald, Ottertail, MN
4. Borchardt, Alvin, Thunder Bay, ON
5. Koestler, Martin, Aurora, MN

6. Aman, Norman, Esko, MN
7. Zimdars, David H., Deerwood, MN
8. Creighton, Gerald, Elk River, MN
9. Blaske, Marvin, Princeton, MN
10. Warneke, Anton C., McGregor, MN
11. Milo, Frank, Breckenridge, MN
12. Norwick, Robert, Villard, MN
13. Brooks, Gary, Browns Valley, MN
14. Kaiser, John C., Grey Eagle, MN
15. Stockman, William, Benson, MN
16. Urman, Leroy A., Granite Falls, MN
17. Marquardt, Clarence, International Fl, MN

B. Voting Laymen

1. Bell, Dean, Hendoum, MN
2. Donner, Paul Jr., Waubun, MN
3. Wegner, Larry L., Bertha, MN
4. Ryhorchuk, Vic, Atikokan, ON
5. Krumwiede, Leland, Hibbing, MN
6. Larson, David, Cloquet, MN
7. Rossin, Thomas D., Brainerd, MN
8. Marohn, Dale, S. Haven, MN
9. Kelling, Fred, Braham, MN
10. Osladil, Ronald, Finlayson, MN
11. Krabbenhoft, Norman, Pelican Rapids, MN
12. Gaugert, Les, Alexandria, MN
13. Meyer, Delano, Donnelly, MN
14. Moldenhauer, Ray, Long Prairie, MN
15. Tietjen, Morris, Ortonville, MN
16. Ailts, Bernard, Canby, MN
17. Hoets, Ed, Menahga, MN

C. Advisory Pastor

- Ansorge, Karl S., Kimball, MN.

D. Advisory Teacher

- Bauer, Peter W., Alexandria, MN

Minnesota South District

A. Voting Pastors

1. Wind, Charles, Lester Prairie, MN
2. Hett, Roger, New Germany, MN
3. Steuernagel, David, Excelsior, MN
4. Suttner, Paul R., Brooklyn Park, MN
5. Lau, Donald, Minneapolis, MN
6. Kath, Harvey G., Glencoe, MN
7. Ernst, Roger A., Apple Valley, MN
8. Reiner, Thomas A., Jr., Shakopee, MN
9. Bailey, Robert, Spring Lake Park, MN
10. Wende, J. David, St. Paul, MN
11. Vogel, Guy A., St. Paul, MN
12. Fox, Michael, Hardwick, MN
13. Heimgartner, Robert, Lake Park, IA
14. Burmeister, Robert, Springfield, MN
15. Duerr, Kerwin, Ceylon, MN
16. Schiefelbein, Herbert, Good Thunder, MN
17. Holm, Peter R., Wells, MN
18. Preus, Daniel, Truman, MN
19. Lentz, Robert, Amboy, MN
20. Snyder, Robert E., Faribault, MN
21. Haar, Michael, Lake City, MN
22. Heining, James, Albert Lea, MN
23. Preuss, David, Stewartville, MN
24. Rehwaldt, Edgar, Minneapolis, MN

B. Voting Laymen

1. Thiesse, Elmer, Howard Lake, MN
2. Schmidt, Earl, Cologne, MN
3. Polley, Lyle, Minnetonka, MN
4. Doerr, David, Osseo, MN
5. Huber, William, Minneapolis, MN
6. Grochow, Maynard, Gaylord, MN
7. —
8. Hatfield, Edward, Dundas, MN
9. Preston, Donald, Blaine, MN
10. Hetland, Allan, Roseville, MN
11. Carlton, George, St. Paul, MN
12. Anderson, Raymond, Luverne, MN
13. Crippen, Gary, Worthington, MN
14. Porath, Lowell, Mountain Lake, MN
15. Brammeier, John, Ceylon, MN
16. Morris, William, Mankato, MN
17. Mittelstaedt, Harvey, Waterville, MN
18. Wessel, Edward, Truman, MN
19. Prescher, Ralph, Delavan, MN
20. Hayden, Bruce, Claremont, MN
21. Johnson, Charles O., Winona, MN
22. Dell, Monty, Hollandale, MN
23. Lofgren, Eric, Rochester, MN
24. Bock, Leo L., Bloomington, MN

C. Advisory Pastors

- Lieske, Martin W., Minneapolis, MN
Marquardt, Rudolph H., Austin, MN
Miller, Fred M., Minneapolis, MN
Stehr, John W., Waconia, MN

D. Advisory Teachers

- Berg, Paul, Hutchinson, MN
Bunge, Howard E., Morristown, MN
Holtmeier, Ronald, Minneapolis, MN
Nitschke, Frederic, Rochester, MN

- Plath, Arthur M., Janesville, MN
Zoellmer, Val Jean, Minneapolis, MN

Missouri District

A. Voting Pastors

1. Keinath, Ed, New Wells, MO
2. Leeman, Karl, Gordonville, MO
3. Smith, Mark, Salisbury, MO
4. Priess, E. M., Columbia, MO
5. Wellman, Keith, Lexington, MO
6. Rodewald, Alfred, Concordia, MO
7. Mentz, Stephen, Ironton, MO
8. Sievers, Ken, Sikeston, MO
9. Schulz, Stewart, Eldon, MO
10. Stephan, Thomas, Kansas City, MO
11. Evans, Jack, Excelsior Springs, MO
12. Kuhlmann, Marvin, Grandview, MO
13. Hintze, David, Louisiana, MO
14. Lieb, Francis, Rolla, MO
15. Stecker, Jerome, Wellsville, MO
16. Jenkins, Don, Craig, MO
17. Rockey, Jonathan, St. Louis, MO
18. Rathjen, H. Douglas, St. Louis, MO
19. Dubberke, Edwin, St. Louis, MO
20. Krentz, Arno, St. Louis, MO
21. Gruett, Marvin, Ellisville, MO
22. Kiehl, Paul G., St. Louis, MO
23. Hoffmann, Walter, St. Louis, MO
24. Schmidt, Gerhard, Creve Coeur, MO
25. Schoedel, Walter, Kirkwood, MO
26. Wollenberg, Allan J., Cole Camp, MO
27. Lehr, Milton, Lockwood, MO
28. Stenbeck, Mark, Springfield, MO
29. Hertwig, Fred, Leslie, MO

B. Voting Laymen

1. Burroughs, Dale, Altenburg, MO
2. Grimm, Stanley, Cape Girardeau, MO
3. Schweder, M. V., Norborne, MO
4. Hoffman, Ervin, Mexico, MO
5. Hartwig, Ben, Higginsville, MO
6. Weber, Elmer, Emma, MO
7. Held, Elmer, Sr., Imperial, MO
8. Bruening, Paul, Jackson, MO
9. Meyer, Roy, Jefferson City, MO
10. Kuecker, Norman, Blue Springs, MO
11. Ketelsen, Herbert J., Kansas City, MO
12. Werbe, Fred A., Leawood, MO
13. Kohlenberg, Gilbert, Kirksville, MO
14. Krueger, Edward W., St. James, MO
15. Monday, Beverly, O'Fallon, MO
16. Schumacher, Robert, St. Joseph, MO
17. Yemm, Lois, St. Louis, MO
18. Schmidt, Richard, St. Louis, MO
19. Fanger, Gary A., St. Louis, MO
20. Bernthal, Harry, St. Louis, MO
21. Linenbroker, Marvin, Pacific, MO
22. Rodden, John, Florissant, MO
23. Anderson, Maurice, Chesterfield, MO
24. Rosenkoetter, Harold, Florissant, MO
25. Becker, Rex, Ladue, MO
26. Meyer, Earl, Lincoln, MO
27. Gladden, John H., Joplin, MO
28. Shephard, Ronald, Springfield, MO
29. Johnson, Paul, Owensville, MO

C. Advisory Pastors

- Bloedel, David, Warrensburg, MO
Gaudin, Arthur, Clayton, MO
Heimsoth, Arnold, Cole Camp, MO
Kurth, Woodrow, Concordia, MO
Otto, Walter, Branson, MO
Schwartzkopf, Elmer, St. Louis, MO
Tormohlen, Alger, Florissant, MO
Wenger, Gilbert, Booneville, MO

D. Advisory Teachers

- Bernhardt, Edythe, St. Charles, MO
Christian, David, Crestwood, MO
Clements, Wayne E., Washington, MO
Glasgow, Margaret, Kirkwood, MO
Haake, Daryl, St. Louis, MO
Hartmann, Esther, Cape Girardeau, MO
Hemler, Arthur G., St. Louis, MO
Meyermann, Armin W., Farmington, MO
Meyr, Delvin G., Arnold, MO
Petering, Donald T., St. Louis, MO
Sachtleben, Roger P., Florissant, MO
Schimke, Harold, Freistatt, MO
Schlegl, Frank L., Farrar, MO
Steffens, Christie R., St. Louis, MO
Tiemann, Larry G., St. Louis, MO
Wehling, Stanley, Palmyra, MO

Montana District

A. Voting Pastors

1. Harms, Leonard, Laurel, MT
2. Kiessling, Richard, Hamilton, MT
3. Erber, Ron, Sidney, MT

4. Shropa, Paul, Stanford, MT
5. La Dasso, Larry, Butte, MT

B. Voting Laymen

1. Williams, Ron, Billings, MT
2. Albrecht, Al, Kalispell, MT
3. Bolland, Richard A., Nashua, MT
4. Stinnett, Esther, Great Falls, MT
5. Ottolino, David, Butte, MT

C. Advisory Teacher

Evans, Clifford, Billings, MT

Nebraska District

A. Voting Pastors

1. Ryding, John, Spencer, NE
2. Bangert, Norman, Fairbury, NE
3. Smith, Ernest G., Columbus, NE
4. Porter, Donald, Chester, NE
5. Weinrick, Karl, Tecumseh, NE
6. Meske, Rodney, Hooper, NE
7. Kern, Paul T., Scotia, NE
8. Boehnke, Richard A., Blue Hill, NE
9. Meier, Harlan, Elwood, NE
10. Wilkens, James, Amherst, NE
11. Gierke, Eugene V., Waverly, NE
12. Lilienkamp, Carl, Madison, NE
13. Meyer, John, Curtis, NE
14. Teske, Thomas, Omaha, NE
15. Mrock, Tom, Omaha, NE
16. Von Rentzell, Marion, Neligh, NE
17. Haferman, John, Winside, NE
18. Pinnit, Walter M., Stanton, NE
19. Hannemann, Norman, York, NE

B. Voting Laymen

1. Sivesind, Joseph A., O'Neill, NE
2. Bartels, Junior, Tobias, NE
3. Rickert, Martin, Columbus, NE
4. Vortman, Gerald, Carleton, NE
5. Rippe, Maynard, Auburn, NE
6. Harnisch, Fritz, Scribner, NE
7. Peters, Luther, Wood River, NE
8. Peterson, Orville, Hastings, NE
9. Schrock, Sam III, Funk, NE
10. Bierman, Warren, Lexington, NE
11. Scheer, Dale, Lincoln, NE
12. Schellpeper, Leo, Norfolk, NE
13. Leibbrandt, Martin, Imperial, NE
14. Williams, Max, Omaha, NE
15. Strega, Glenn H., Omaha, NE
16. Von Seggern, Burnell, Orchard, NE
17. Maier, Charles, Wayne, NE
18. Faudel, Laurence, Oakland, NE
19. Joseph, Arnold, Hampton, NE

C. Advisory Pastors

Bauer, James D., Malcom, NE
Firnhaber, Stuart F., Lincoln, NE

D. Advisory Teachers

Ewell, Bob, Lincoln, NE
Gudgel, Rich, Juniata, NE
Noack, Larry, Lincoln, NE
Roggow, Gerald, Norfolk, NE
Udy, Ron, Omaha, NE

New England District

A. Voting Pastors

1. Wismar, Gregory J., Cape Elizabeth, ME
2. Reuning, Walter H., Boston, MA
3. Littman, Paul, Cranston, RI
4. Hintze, Robin M., Westminster, MA
5. Fritz, John P., Southwick, MA
6. Wilkens, Wilhelm H., Coventry, CT
7. Ward, Douglas, Waterbury, CT
8. Asta, Theodore, Wallingford, CT
9. Holz, Herbert, Bridgeport, CT

B. Voting Laymen

1. Ward, Clifford F., Underhill, VT
2. Rumba, George, Dedham, MA
3. McGivney, Marlene, Hanson, MA
4. Koch, David, Lexington, MA
5. Schmidt, Carl, Holyoke, MA
6. Wolfanger, Howard, Tolland, CT
7. Baiardi, Peter, Torrington, CT
8. Ruffeth, William, Clinton, CT
9. Voss, Alice, Danbury, CT

C. Advisory Pastor

Heider, George, Hamden, CT

D. Advisory Teacher

Beckman, Robert T., Cranston, RI

New Jersey District

A. Voting Pastors

1. Koepchen, Paul K., Harrington Park, NJ

2. Puerto, Jose, West New York, NJ
3. Deknatel, Arnold W., Lyndhurst, NJ
4. Baker, Otto E., Clifton, NJ
5. Poggemeier, Willis F., Elizabeth, NJ
6. Doring, Arthur, Stanhope, NJ
7. Klettke, William R., Turnersville, NJ
8. Bartels, Mark, Englishtown, NJ

B. Voting Laymen

1. Bahr, William, Allendale, NJ
2. Granger, James, Secaucus, NJ
3. Wackenhuth, Erwin, North Caldwell, NJ
4. Yerha, Edward, Haledon, NJ
5. Vollmer, Walter K., N. Plainfield, NJ
6. Sorensen, Glenn, Martinsville, NJ
7. Casaday, Barry L., Allentown, NJ
8. Reed, Penny, Barnegat, NJ

C. Advisory Pastor

Wiltburg, Robert E., Jersey City, NJ

D. Advisory Teacher

Leimer, John, Westwood, NJ

North Dakota District

A. Voting Pastors

1. Gauger, Reuel, Cooperstown, ND
2. Rutter, Edward, Glenburn, ND
3. Christensen, Sam, Beulah, ND
4. Asmus, Gerhardt, West Fargo, ND
5. Bartels, Ernest, Wahpeton, ND
6. Schmidtkne, R. L., Bottineau, ND
7. Deitemeyer, Leo, Ellendale, ND

B. Voting Laymen

1. Goter, Albert, Woodworth, ND
2. Schmidt, Richard, Voltaire, ND
3. Sailer, Walter, Bismark, ND
4. Heuchert, Richard, St. Thomas, ND
5. Bergeman, Lawrence, Sturum, ND
6. Rath, Gary D., Langdon, ND
7. Hauck, Arvin, Forbes, ND

North Wisconsin District

A. Voting Pastors

1. Wittmaier, Gerald, Greenleaf, WI
2. Steyer, Edward, Gillett, WI
3. Martin, Kenneth, Shawano, WI
4. Miller, Donald H., Clintonville, WI
5. Brinkman, Paul R., Appleton, WI
6. McHone, Randolph W., Ontonagon, WI
7. Lorenz, Marvin L., Mercer, WI
8. Schulz, Donald, Merrill, WI
9. Schroeder, Alred, Wausau, WI
10. Barnes, Bob A., Stevens Point, WI
11. Jansen, Ronald, Marshfield, WI
12. Oldenburg, Donald, Mellen, WI
13. Gerlach, Donald, Park Falls, WI
14. Dorn, Victor, Athens, WI
15. Hofmann, Ron, Chippewa Falls, WI
16. Morris, Ralph, Fall Creek, WI
17. Vanek, James, Frederic, WI
18. Kerestes, Louis, Boyceville, WI

B. Voting Laymen

1. Wendt, Gerald, Green Bay, WI
2. Strupp, Walter, White Lake, WI
3. Kumm, Willard, Bonduel, WI
4. Schmidt, Howard, Wittenberg, WI
5. Dobberstein, Dennis, Larsen, WI
6. Kelto, Rudolph, Munishing, WI
7. Volm, Gerald, Antigo, WI
8. Monti, Robt., Merrill, WI
9. Prah, Jerome, Wausau, WI
10. Ehler, Emil, Wisc. Rapids, WI
11. Denk, Glen, Auburndale, WI
12. Anderson, Allan P., Ashland, WI
13. Timm, Richard, Butternut, WI
14. Nacker, Bernice, Colby, WI
15. Christopher, Oz, Eau Claire, WI
16. Schroeder, Robert, Augusta, WI
17. Wuebben, Wallace, Spooner, WI
18. Volkert, Arnold, New Richmond, WI

C. Advisory Pastors

Kretzschmar, Martin H., Osceola, WI
Muehl, Richard J., Wisconsin Rapids, WI

D. Advisory Teachers

Selmeyer, David, Antigo, WI
Siekmann, Vernon, Green Bay, WI

Northern Illinois District

A. Voting Pastors

1. Loza, Julio, Chicago, IL
2. Gibson, Robert, Chicago, IL
3. Rickman, Robert, Chicago, IL
4. Zellmer, John, Lake Villa, IL
5. Clausen, Robert, Palatine, IL

6. Niemann, Thomas A., Addison, IL
7. Krueger, Harold, Lake Zurich, IL
8. Krause, E. George, Dekalb, IL
9. Meyer, Norman, Union, IL
10. Gourley, Donald, Oak Park, IL
11. Stumpf, Eric C., Cicero, IL
12. Gierke, Charles A., Downers Grove, IL
13. Laesch, Theo L., Wheaton, IL
14. Beyer, Arthur, Lisle, IL
15. Moll, Donald, Batavia, IL
16. Backman, Philip, Rockton, IL
17. Schrader, Geo., Freeport, IL
18. Fontaine, Raymond, Chicago, IL
19. Miller, Lamar, Blue Island, IL
20. Zwintscher, Victor, Chicago, IL
21. Bollmann, John, Chicago, IL
22. Fritz, J. M., Lansing, IL
23. Myers, Robert F., Matteson, IL
24. Kletzt, Sheldon, Marseilles, IL
25. Kwirant, Fred, Bonfield, IL
26. Royer, William, Herscher, IL

B. Voting Laymen

1. Malzahn, Paul, Chicago, IL
2. Reichel, Wm., Chicago, IL
3. Graef, Gerald, Antioch, IL
4. Hohmann, E. H., Glenview, IL
5. Markworth, Harold, Des Plaines, IL
6. Geske, Roger, Itasca, IL
7. Neumann, Carl, Barrington, IL
8. Ehrhardt, E. R., Sycamore, IL
9. Glawe, Richard, McHenry, IL
10. Jeschke, William, Melrose Park, IL
11. Helmold, Leonard, Berwyn, IL
12. Koeneman, Henry, LaGrange Park, IL
13. Schneider, David, Bloomingdale, IL
14. Rossif, Herb, Boling Brook, IL
15. Stantus, Janet, Aurora, IL
16. Aschbrenner, Edward, Rockford, IL
17. Heinkel, Richard, Lena, IL
18. Jefferson, Wm., Chicago, IL
19. Schroeder, Joyce, Harvey, IL
20. Reichard, Wallace, Chicago, IL
21. Wright, James, Oak Lawn, IL
22. Stachulak, M. R., Homewood, IL
23. Bachert, Mrs. Alan, Orland Park, IL
24. Milling, Richard, Joliet, IL
25. Schleef, Arnold, Kankakee, IL
26. Baker, Donald, Chebanse, IL

C. Advisory Pastors

Eifert, Clarence C., Wheaton, IL
Pauling, Delayne H., Glen Ellyn, IL
Stein, David T., River Forest, IL

D. Advisory Teachers

Behnken, Donald E., Forest Park, IL
Blum, Arthur P., Beecher, IL
Danegger, Marilyn, Prospect Hts., IL
Gieschen, Roselyn M., River Forest, IL
Gutzler, Mark D., Belvidere, IL
Kahlfeldt, C. L., Niles, IL
Lams, Theo., Brookfield, IL
Loesel, Alvin, Arlington Hgts., IL
Martin, Fred D., Arlington Hgts., IL
Odean, Walter, Aurora, IL
Pieper, Darald, Lansing, IL
Steinbrenner, G. A., Naperville, IL
Tinkey, Jacquelyn P., Franklin Park, IL

Northwest District

A. Voting Pastors

1. Scholz, John G., Eagle Point, OR
2. Sylwester, Roger, Hood River, OR
3. Brauer, Joel J., Monmouth, OR
4. Johnston, Allan R., Clackamas, OR
5. Roluffs, Charles, Milwaukie, OR
6. Peyer, David, Longview, WA
7. Carow, Albert, Forest Grove, OR
8. Leas, Joseph, Hermiston, OR
9. Crosmer, Arthur, Twin Falls, ID
10. Greve, Ed, Pocatello, ID
11. Mohr, Gerry, Selah, WA
12. Rush, Louis F., Grangeville, ID
13. Becker, Norbert, East Wenatchee, WA
14. Symmank, Charles R., Everett, WA
15. Huber, Roland, Shelton, WA
16. Schmidt, Robert, Seattle, WA
17. Laue, Ron, Bellevue, WA
18. Pera, Clemens, Seattle, WA
19. Potthoff, William, Milton, WA
20. Fritz, Rolland, Anchorage, AK

B. Voting Laymen

1. Sorensen, Oliver, Coos Bay, OR
2. Brauner, Kenneth, Eugene, OR
3. Snider, Barbara, Salem, OR
4. Eckart, James D., Portland, OR
5. Steider, Elden, Lake Oswego, OR
6. Kratske, Robert, Camas, WA
7. Martin, James, Tillamook, OR

8. Wimmer, Fred, Pendleton, OR
9. Lutz, John, Twin Falls, ID
10. Moen, Tom, Idaho Falls, ID
11. Dietsch, Richard D., Yakima, WA
12. Clemens, Wayne L., Spokane, WA
13. Visser, Ray, Tonasket, WA
14. Johnson, Leo, Woodinville, WA
15. Ulven, Marvin, Bremerton, WA
16. Danielson, Ruth Ann, Edmonds, WA
17. Lemke, Marvin O., Redmond, WA
18. Wurdeman, Willis, Seattle, WA
19. Hecker, Gerald M., Puyallup, WA
20. Armstrong, Leonard, Anchorage, AK

C. Advisory Pastors

- Hovel, Leroy K., Tacoma, WA
Schroeder, Delbert C., Portland, OR
Streufert, H. C., Seattle, WA

D. Advisory Teachers

- Christian, Robert, Seattle, WA
Gerken, Chuck, Aloha, OR
Leapoldt, Reuben, Corvallis, OR
Norton, Ken, Spokane, WA
Rabe, Gerald, Portland, OR

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2. Mann, H. Albert, Archbold, OH
3. Mueller, Ronald, Toledo, OH
4. Duer, Ronald, Hudson, OH
5. Zimmermann, Timothy, South Euclid, OH
6. Buck, George, Parma, OH
7. Pohlod, George, Lakewood, OH
8. Halvorson, Lyle W., Avon, OH
9. Jesse, Richard, Chesterland, OH
10. Heino, Donald, Chardon, OH
11. Dumke, Philip, Cincinnati, OH
12. Junkans, Ervin, Marysville, OH
13. Kudart, Larry, Zanesville, OH
14. Geach, John, Englewood, OH

B. Voting Laymen

1. Rohlf, Philip, Defiance, OH
2. Thieroff, William, Ridgeville, Corners, OH
3. Schlade, Roger, Swanton, OH
4. Ruch, Richard J., Kent, OH
5. Imm, Edward, Euclid, OH
6. Mueller, Richard, Seven Hills, OH
7. Janke, Robert, Cleveland, OH
8. Junge, Walter, Wellington, OH
9. Mihaly, Kalmon, Mayfield Heights, OH
10. Wilms, David, Ashtabula, OH
11. Goodman, Lee, Cincinnati, OH
12. Erven, Bernard, Worthington, OH
13. Block, Roland, Lancaster, OH
14. Goff, Nathaniel, Jr., Kettering, OH

C. Advisory Pastors

- Abendroth, Edwin, Euclid, OH
Bernier, Milton, Cincinnati, OH

D. Advisory Teachers

- Ketelson, Weldon, Kent, OH
Knaggs, Wm., Marysville, OH
Manthei, Gayle, Defiance, OH
Trautner, Don, Garfield Hgts, OH

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1. Markel, Jerry E., Buffalo, OK
2. Werfelmann, Theodore P., Lahoma, OK
3. Stuebe, Martin C., Lone Wolf, OK
4. Boye, Lawrence C., Okmulgee, OK
5. Quoss, Albert F., Claremore, OK
6. Zerbe, Roy M., Oklahoma City, OK

B. Voting Laymen

1. Oppel, Fred, Kingfisher, OK
2. Helberg, Walter, Enid, OK
3. Beckman, Arthur, Lawton, OK
4. Wilkening, Elmer, Tulsa, OK
5. Peper, Carl, Pryor, OK
6. Freundt, Alfred, Edmond, OK

C. Advisory Pastor

- Meitler, August H., Enid, OK

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2. Morley, Robert, Tillsonburg, Ont.
3. Reinhart, George, Clifford, Ont.
4. Winger, Roger, Kitchener, Ont.
5. Patzer, Harold, Eganville, Ont.
6. Cole, Robert, Toronto, Ont.
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B. Voting Laymen

1. Daniel, John L., Emmaus, PA
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6. Jacobson, Allen D., Rapid City, SD
7. Gall, Theo, Murdo, SD
8. Angland, Dennis, Emery, SD
9. Gies, Clark, Wagner, SD
10. Brack, O. D., Sioux Falls, SD

B. Voting Laymen

1. Bettmann, Henry, Aberdeen, SD
2. Heinje, Elroy, Wilmot, SD
3. Rush, Raymond, Harrold, SD
4. Bottel, Gerhardt, Yale, SD
5. Henrichsen, Mel, Brookings, SD
6. Eisenbraun, George, Creighton, SD
7. Schulz, Maynard, Winner, SD
8. Geidel, Herbert, Parkston, SD
9. Blumer, Kendall, Yankton, SD
10. Sunderman, Henry, Sioux Falls, SD

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- Baumgartner, George, Yankton, SD

D. Advisory Teacher

- Emslie, John, Aberdeen, SD

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1. Hagebusch, Michael C., Chestertown, MD
2. Devan, Edward J., York, PA
3. Bendewald, Donald, Baltimore, MD
4. Quiram, Daniel H., Odenton, MD
5. Kretzschmar, Robert, Baltimore, MD
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11. Dorn, Hilbert H., Lynchburg, VA
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14. Carlson, Ken, Charlotte, NC
15. Mazak, Stephen, Conover, NC



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17. Duddleston, Robert, Charleston, SC

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2. Guise, James, York, PA
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Medley, Elmer, Denver, NC

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Schmidt, Allan, Catonsville, MD
Zickuhr, Jari, Adelphi, MD

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A. Voting Pastors

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2. Coyner, Edwin, New Orleans, LA
3. Lehnhardt, Marvin, New Orleans, LA
4. Prellow, Alfred C., Baton Rouge, LA
5. Ziprick, Marvin L., Lake Charles, LA
6. Mueller, Orval, Jackson, MS
7. Reinhardt, R. A., Decatur, AL
8. Lemke, Marlo, Birmingham, AL
9. Marshall, Frank T., Kimbrough, AL
10. Davis, Warren, Pensacola, FL
11. Marshall, Ulmer, Whistler, AL

B. Voting Laymen

1. Monitor, Dean, Slidell, LA
2. Armstrong, Roy, Houma, LA
3. Homp, Philip, Harahan, LA
4. Schowalter, Wil, Hattiesburg, MS
5. Fiehler, Rudolph, Ruston, LA
6. Purdy, Paul, Jackson, MS
7. Jones, Donald W., Hanceville, AL
8. —
9. Edwards, Wendell, Snow Hill, AL
10. Overly, Ralph, Gulf Breeze, FL
11. Lynd, Ray, Mobile, AL

C. Advisory Pastor

Wedig, William F., New Orleans, LA

D. Advisory Teachers

Bleeke, Ralph, Metairie, LA
Hansen, Dean R., Warrington, FL

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2. Meyer, Charles A., Woodland Hills, CA
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4. Johnson, James P., Venice, CA
5. Wyneken, Alan A., Torrance, CA
6. Freitag, Alfred, Glendale, CA
7. Sonnenberg, Roger, Arcadia, CA
8. Kollmeyer, Arthur T., Whittier, CA
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B. Voting Laymen

1. Rolf, Harry H., Coleta, CA
2. Maechler, Hugo, Canoga Park, CA
3. Norby, Paul S., Sunland, CA
4. Sonnenberg, Frank, Los Angeles, CA
5. Melde, John, Harbor City, CA

6. Gallegos, Antonia, Los Angeles, CA
7. Lippold, Paul, Pasadena, CA
8. Brunken, Leonard J., Norwalk, CA
9. Kallenback, Ronald J., Lynwood, CA
10. Baumann, Larry, Long Beach, CA
11. Caron, Robert, Hacienda Heights, CA
12. Boltz, William, Orange, CA
13. Zahner, Alfred G., Buena Park, CA
14. Dutro, Ken, Costa Mesa, CA
15. Reinbold, Tom, Twin Peaks, CA
16. Weight, Lowell, City of Industry, CA
17. Hayes, Chas., Riverside, CA
18. Olstad, Cy, Palm Springs, CA
19. Solberg, William O., Lancaster, CA
20. Peterson, F. Russell, Escondido, CA
21. Laconta, Sonny, San Diego, CA
22. Mackensen, Fred, Yuma, AZ
23. Weber, Arnold, Prescott, AZ
24. Krueger, Hilmar, Mesa, AZ
25. Detmer, Earl, Bullhead City, AZ
26. Miller, Joan, San Diego, CA

C. Advisory Pastors

Bertermann, Rudy, Orange, CA
Hesse, Armin W., Pasadena, CA
Manske, Chuck, Irvine, CA
Waech, Oswald A., Los Alamitos, CA

D. Advisory Teachers

Barnes, Robert D., Orange, CA
Hoger, Charles E., Anaheim, CA
Kebbschull, Lowell A., Torrance, CA
Klawiter, James F., Diamond Bar, CA
Koehnke, Paul, Orange, CA
Malucky, Maralyn, San Gabriel, CA
Marty, Gerald, Tujunga, CA
Rahn, James E., Tustin, CA

Southern Illinois District

A. Voting Pastors

1. Gray, Robert W., Girard, IL
2. Liefer, Myron, Bethalto, IL
3. Ratcliffe, Kermit, East St. Louis, IL
4. Loeschen, Donald P., Millstadt, IL
5. Davidenas, Eugene D., Nashville, IL
6. Campbell, C. Fred, Chester, IL
7. Alms, Maurice H., Golconda, IL

B. Voting Laymen

1. Rovey, Vernon, Farmersville, IL
2. Pointer, Ed, Jerseyville, IL
3. Trampe, Alvin, Edwardsville, IL
4. Davis, Paul, Columbia, IL
5. Heseemann, Orville, Hoyteton, IL
6. Liefer, Herbert, Steeleville, IL
7. Jannings, Charles, Fairfield, IL

C. Advisory Pastor

Ranta, Hillard, Carbondale, IL

D. Advisory Teachers

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Ladendorf, Gene W., Collinsville, IL
Shoemaker, Mary A., Centralia, IL

South Wisconsin District

A. Voting Pastors

1. Schroeder, Paul R., Greendale, WI
2. Meyer, Donald E., Milwaukee, WI
3. Rogers, Michael, Milwaukee, WI
4. Bartelt, Victor A., Elm Grove, WI
5. Lemke, Ervin R., Menomonee Falls, WI
6. Stoehr, Waldemar, Waupun, WI
7. Hellman, Victor T., Milwaukee, WI
8. Otto, William H., Mequon, WI
9. Schmidt, Robert A., Cascade, WI
10. Aho, Edmond E., Sheboygan, WI
11. Bergelin, Darrel L., Sheboygan, WI
12. Wudy, Robert O., Plymouth, WI
13. Shackel, Paul L., Menasha, WI
14. Christian, William R., Neshkoro, WI
15. Hauser, Larry A., Adams, WI
16. Boehme, Armand J., Muscoda, WI
17. Senkbeil, Harold L., Madison, WI
18. Wagner, William W., Sharon, WI
19. Bloom, William W., Whitewater, WI
20. Heinert, Daniel, Racine, WI
21. Feldscher, Daniel R., Racine, WI
22. Daugherty, James N., Watertown, WI
23. Breitwisch, John G., Beaver Dam, WI

B. Voting Laymen

1. Simmons, Grant, Oak Creek, WI
2. Brackett, William R., New Berlin, WI
3. Schultz, Willard, Milwaukee, WI
4. Werk, Allen E., Menomonee Falls, WI
5. Hammes, Henry, Milwaukee, WI
6. Zuelsdorf, Jerome, Mayville, WI
7. Kaestner, Darwin, Milwaukee, WI

8. Schoenfeldt, Arthur, Port Washington, WI
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Mueller, John L., Wauwatosa, WI
Mueller, Wilbert C., Milwaukee, WI
Radewahn, Harold J., Milwaukee, WI

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2. Mueller, Mark, Midland, TX
3. Wuensche, Albert, Hamilton, TX
4. Loeschman, Albert J., Vernon, TX
5. Hein, Harold, Fort Worth, TX
6. Albers, Walter F., Waco, TX
7. Allmann, John A., Garland, TX
8. Hill, Robert W., Plano, TX
9. Mikulastik, Robert, Corsicana, TX
10. Robbins, Douglas A., Livingston, TX
11. Waterman, Gordon, Tomball, TX
12. Eifert, Herbert, Pasadena, TX
13. Freed, John H., Houston, TX
14. Peymann, Donald R., Houston, TX
15. Krause, Thomas P., Galveston, TX
16. Herzog, Martin, Jr., Wharton, TX
17. Recks, Ewald, Paige, TX
18. Knippa, William, Austin, TX
19. Schroeter, Harold, San Antonio, TX
20. Jensen, James, San Marcos, TX
21. Pafk, Wayne, Rockport, TX
22. Martin, Gary, Del Rio, TX

B. Voting Laymen

1. Albers, Jim, Canyon, TX
2. Lentz, Victor, Lamesa, TX
3. Schultz, Lawrence, Brownwood, TX
4. Langsdorf, Ervin, Wichita Falls, TX
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3. Rieman, Donald A., Alliance, NE
4. Staske, Bernard E., Sheridan, WY
5. Linderman, Bruce E., Lovell, WY
6. Johansen, John, Rock Springs, WY

B. Voting Laymen

1. Narjes, Ed, Sideny, NE
2. Sterkel, Robert, Bridgeport, NE
3. Kreman, Jack, Crawford, NE
4. Larsen, George, Moorcroft, WY

5. Fiechtner, Art, Powell, WY
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Schoer, Lowell
Schultz, Richard

Staff

Joersz, Jerald C.
Nafzger, Samuel H.

Commission on Worship**Commission**

Fremder, Alfred F.

Staff

Precht, Fred L.

Commission on Organizations**Commission**

Liekweg, Fred W., Jr.

Staff

Lochhaas, Philip H.

Commission on Constitutional Matters**Commission**

Eberhard, Carl A.
Mueller, Herbert
Prevallet, Donald E.
Schneitz, Gene

Board of Appeals**Board**

Wunderlich, Lorenz

Commission of Adjudication**Commission**

Doggett, Robert I.
Humann, Roger J.

Board of Doctrinal Review**Board**

Meyer, John E.

Concordia Historical Institute**Board**

Kramer, Gerhardt

Staff

Suelflow, Aug. R.

Committee for Convention Nominations**Committee**

Bahr, Albert W.
Brown, Laurence A.
Burmeister, Charles
Doehrmann, Loren
Duewer, Marvin J.
Farley, Hilton A.
Kaylor, Joe W.
Korte, Carl
Krause, Roy C.
Krengel, George
Krueger, Willard L.
Laesch, Norman T.
Laesch, Roger C.
Melchior, Edward F.
Meyer, Eldor W.
Nieting, Ellis
Stanfel, Albin J.

Board for Missions**Board**

Sohns, Wilbert J.

Staff

Leenerts, Roger W.
Westcott, Edward A., Jr.

Board for Evangelism**Staff**

Kolb, Erwin J.

Board for Church Extension**Board**

Claussen, Don D.
Hinrichs, Vance

Staff

Haake, Arthur C.
Meyer, John E.

**Board of Social Ministry
and World Relief****Board**

Mugge, Robert

Staff

Weber, Leslie F.
Witt, Melvin E.

Commission on Black Ministry**Commission**

Poole, John D.

Staff

Dickinson, Richard C.

Council for Christian Medical Work**Council**

Miller, Roland E.

Staff

Montz, Florence C.

Armed Forces Commission**Commission**

Stevens, Leland

Staff

Ernstmeyer, Milton

Board for Higher Education**Board**

Czanderna, A. W.

Staff

Rosin, Walter
Schultz, Delphin

Colloquy Boards**Boards**

Weber, Edwin C.

Board for Lay Ministers**Board**

Lavalais, Joseph G.

Board of Parish Education**Board**

Schumpe, Wayne E.
Wildauer, Charles F.

Staff

Brusius, Ronald W.
Constien, Victor A.
Gaulke, Earl H.

Board of Youth Ministry**Board**

Baumgarn, Jack
Gergens, Lynn

Staff

Bimler, Richrd W.
Symmank, Clarence L.

**Commission for Services
to the Mentally Retarded****Commission**

Tegtmeier, Victor D.

Staff

Nelson, Marshall R.

Commission on Architecture**Commission**

Becker, Rex

Board for Public Relations**Board**

Rice, James O., Jr.

Staff

Bryant, Victor W.

**Editorial Commission
for Official Periodicals****Commission**

Lubben, Henry C.

**Concordia Publishing House
Board of Directors****Board**

Brown, J. Barclay
Koch, Milton P.

Staff

Reinke, Ralph L.
Sauer, Chas. A.

Board for Lutheran Radio**Board**

Kuhlmann, Elmer

Staff

Devantier, Paul W.

Commission on Church Literature**Commission**

Scharlemann, Martin

Board of Stewardship**Board**

Simcak, Andrew, Jr.

Staff

Soeldner, O. Arnold
Zill, Marcus T.

LCMS Foundation**Board**

Dunklau, Rupert

Staff

Heino, J. David
Sell, Norman D.

Board of Trustees for Trust Funds**Board**

Jouppi, Arvid

**Board of Managers
Worker Benefit Plans****Board**

Hoffmann, Julian G.

Staff

Clegg, Robert J.
Haake, Earl E.
Hammond, Harry R.

Commission on Ministerial Health**Commission**

Niedner, Frederick

First-Vice President's Office

Weber, Edwin C.

Secretary's Office

Mueller, Herbert
Rosin, Walter

Treasurer's Office

Christensen, Clair
Sell, Norman

Convention Chaplain

Sundow, August

Convention ManagementBerge, William J.
Siebels, Marvin**Legal Counsel**

Draheim, Philip E.

ParliamentariansSteege, Mark
Stickel, Mrs. N. E.**OFFICIAL DISTRICT REPRESENTATIVES****Alberta-British Columbia District**Gierach, Lester, Edmonton, Alta.
Raby, Cliff, Edmonton, Alta.**Atlantic District**

Mackey, Norman, Cairo, NY

California-Nevada-Hawaii DistrictHartkopf, Walter, San Francisco, CA
Iverson, Theo., San Francisco, CA**Central Illinois District**Goldhammer, David, Lincoln, IL
Krueger, Edw., Springfield, IL**Colorado District**Meyer, Thomas, Aurora, CO
Raabe, Bernard, Aurora, CO**Eastern District**Helming, Warren, Buffalo, NY
Kreyling, Paul, Buffalo, NY**English District**Ruppel, Carl, Islington, Ont.
Thiel, Ralph, West Bloomfield, MI**Florida-Georgia District**Lietz, Fred, Orlando, FL
Trinklein, Edgar, Marietta, GA**Indiana District**Stribbe, Cecil, Bloomington, IN
Steinke, Fred, South Bend, IN**Iowa East District**Menken, Ervin H., Cedar Rapids, IA
Schmidt, Les, Cedar Rapids, IA**Iowa West District**Cattau, Rollin, Fort Dodge, IA
Hopper, James, Fort Dodge, IA**Kansas District**Helmer, Ted, Wichita, KS
Pullman, Martin, Winfield, KS**Manitoba and Saskatchewan District**

Werschler, Ken, Regina, Sask.

Michigan DistrictAllwardt, Howard, Birmingham, MI
Schoen, Keith, Saline, MI**Mid-South District**Douner, Paul, Paducah, KY
Reese, Herman, Crossett, AR**Minnesota North District**Guehna, Richard, Perham, MN
Schultz, Oliver, Brainerd, MN**Missouri District**Clayton, Hansel, Carrollton, MO
Koenig, Art, St. Louis, MO**Nebraska District**Hoyer, Martin, Kearney, NE
Locke, George, Seward, NE**New England District**

Kraus, Geo., New Britain, CT

New Jersey District

Mueller, Ewald, Ridgewood, NJ

North Dakota District

Sincebaugh, Norman, Fargo, ND

North Wisconsin DistrictBuelow, Leonard, Green Bay, WI
Schultz, Joseph, Antigo, WI**Northern Illinois District**

Ameiss, Wm. H., Wheaton, IL

Lehenbauer, Asmar, Chicago Heights, IL

Northwest DistrictBauer, Erhart, Yakima, WA
Templin, Robt., Coeur D'Alene, ID**Ohio District**Kane, Ewald, Olmsted Falls, OH
Stanko, Paul, Dayton, OH**Oklahoma District**Henschel, Marvin, Ponca City, OK
Jackson, Robt., Tahlequah, OK**SELC District**Bajus, Luther, Norridge, IL
Kucharik, John, Orlando, FL**Southeastern District**Clancy, Bryant, Charlotte, NC
Soeken, Karen, Laurel, MD**Southern District**Kilen, Nancy, Leland, MS
Lieske, H. William, Metairie, LA**South Wisconsin District**Farrelly, James, Sheboygan, WI
Schroeder, Rodney, Grafton, WI**Southern California District**

Behnken, Kenneth, Mission Viejo, CA

Southern Illinois DistrictHarms, Elvin, Belleville, IL
Hischke, W. F., Hamel, IL**Texas District**Boden, Frederick, Jr., Corpus Christi, TX
Loomans, Keith, Austin, TX**Wyoming District**

Obermueller, Nolan, Worland, WY

OVERSEAS MISSIONARIESEckert, Leroy J., New Guinea
Greinke, Kenneth, Nigeria
Leonard, Donald G., Philippines
Riemer, Hilbert W., Korea/Japan
Rumsch, Wilbur A., Venezuela**C. Special Representatives****AD HOC COMMITTEES**

(Reporting to Convention)

ALC-LCMS Commission on FellowshipBarth, Karl, Milwaukee, WI
Behnken, Lloyd, Orlando, FL
Bohlmann, Ralph, St. Louis, MO
Marquardt, Kurt, Ft. Wayne, IN
Nafzger, Samuel H., St. Louis, MO
Preus, J. A. O., St. Louis, MO**Task Force II**Ahlswede, Arthur, II, St. Louis, MO
Brashear, Kermit, II, Omaha, NE
Heine, Gilbert, Seward, NE
Kraft, Clifford A., Exton, PA
Mueller, Herbert, St. Louis, MO
Nauss, Milton, St. Louis, MO**YOUTH REPRESENTATIVES****Alberta-British Columbia District**

Schoepp, Jim

California-Nevada-Hawaii DistrictCoyne, Jon
Wyneken, Tina**Colorado District**Brumm, Sandi
Zakrzewski, Devin**Eastern District**

Rath, Cheryl

Tucker, Kimberly

English DistrictHook, David
Halboth, Timothy**Florida-Georgia District**Bowen, Barbi
Brown, Susan**Indiana District**Schumpe, Elizabeth
Ebeling, Philip**Iowa District East**

Brelje, Tim

Manitoba-Saskatchewan DistrictPatzwald, Linda
Zorn, Carolee**Michigan District**Bickel, Miriam
Werner, Paul**Minnesota North District**Orton, Denise
Trushenski, Jon**Missouri District**Desens, Craig
Mehl, Kristen**Nebraska District**Schwartz, Nate
Zimmerman, Mindee**New England District**Guimand, Sylvia
Menz, Elizabeth**North Dakota District**

Trittin, Brian

Northern Illinois District

Kieffer, David

Northwest DistrictLierman, Kim
Moore, Kevin**Ohio District**

Belton, Anthony

Oklahoma DistrictBelanger, Bruce
Schweer, Fred**SELC**Marcis, Karen
Parat, Julie**Southern California District**Coates, Ginny
Hinrichs, Susan**Southern Illinois District**Brockmeyer, Rhonda
Wentzel, Ruth**Texas District**Ryan, Chris
Jander, David

Tabular Survey

Delegates Present															Delegates Absent			
Synodical District	Voting			Advisory				Voting		Advisory								
	Pastors	Laymen	Totals	Pres. and Brd. Dir.	Pastors	Teachers	Totals	Pastors	Laymen	Pastors	Teachers	Others	Total					
Atlantic	11	11	22	2	1	1	4	0	0	0	0	0	0					
California-Nevada-Hawaii	17	17	34	3	2	3	8	0	0	0	1	0	1					
California-Southern	26	26	52	2	4	8	14	0	0	2	2	0	4					
Colorado	13	13	26	3	1	4	8	0	0	0	0	0	0					
Eastern	16	16	32	3	0	2	6	0	0	1	0	0	1					
English	16	16	32	3	2	2	7	0	0	0	0	0	0					
Florida-Georgia	14	13	27	3	2	6	11	0	1	0	0	0	1					
Illinois, Central	14	14	28	3	1	4	8	0	0	0	0	0	0					
Illinois, Northern	26	26	52	3	3	14	20	0	0	0	2	0	2					
Illinois, Southern	7	7	14	3	1	3	7	0	0	0	0	0	0					
Indiana	21	21	42	3	4	8	15	0	0	0	0	0	0					
Iowa East	11	11	22	3	0	1	4	0	0	1	0	0	1					
Iowa West	21	21	42	3	1	1	5	0	0	0	0	0	0					
Kansas	13	13	26	3	2	2	7	0	0	0	0	0	0					
Michigan	41	41	82	3	3	23	29	0	0	1	1	0	2					
Mid-South	8	8	16	3	1	3	7	0	0	0	0	0	0					
Minnesota North	17	17	34	3	1	1	5	0	0	0	0	0	0					
Minnesota South	24	23	47	1	4	6	11	0	1	0	0	0	1					
Missouri	29	29	58	3	8	16	27	0	0	0	0	0	0					
Montana	5	5	10	1	0	1	2	0	0	0	0	0	0					
Nebraska	19	19	38	3	2	5	10	0	0	0	0	0	0					
New England	9	9	18	2	1	1	4	0	0	0	0	0	0					
New Jersey	8	8	16	2	1	1	4	0	0	0	0	0	0					
North Dakota	7	7	14	2	0	0	2	0	0	0	0	0	0					
Northwest	20	20	40	3	3	5	11	0	0	1	0	0	1					
Ohio	14	14	28	3	2	4	9	0	0	0	0	0	0					
Oklahoma	6	6	12	3	1	0	4	0	0	0	1	0	1					
SELC	3	3	6	3	0	0	3	0	0	0	0	0	0					
South Dakota	10	10	20	1	1	1	3	0	0	0	0	0	0					
Southeastern	17	17	34	3	2	3	8	0	0	0	1	0	1					
Southern	11	10	21	3	1	2	6	0	1	0	0	0	1					
Texas	22	22	44	3	3	8	14	0	0	0	0	0	0					
Wisconsin, North	18	18	36	3	2	2	7	0	0	0	0	0	0					
Wisconsin, South	23	23	46	3	3	8	14	0	0	0	1	0	1					
Wyoming	6	6	12	3	0	0	2	0	0	0	0	1	1					
Alberta and British Columbia	8	8	16	3	0	0	3	0	0	1	0	0	1					
Manitoba and Saskatchewan	7	7	14	2	1	0	3	0	0	0	0	0	0					
Ontario	7	7	14	1	1	0	2	0	0	0	0	0	0					
Argentina	0	0	0	1	0	0	1	0	0	0	0	0	0					
Boards and Commissions (111)							104											
General Officials							16					3	3					
Boards of Control							14											
Faculty Members							41					3	3					
Overseas Missionaries							5					2	2					
Totals	565	562	1,127	101	65	149	495	0	3	7	9	9	28					
Ad Hoc Committees (9)							12					0	0					
District Youth Representatives							41					0	0					

Comparative Figures

	1967	1969	1971	1973	1975	1977	1979	1981
Voting Delegates Present	875	993	1,020	1,075	1,118	1,123	1,116	1,127
Advisory Delegates Present	508	558	546	500	492	496	516	495
Total Delegates Present	1,383	1,551	1,566	1,575	1,610	1,619	1,632	1,622

(Figures in parentheses indicate the total number, including those who were registered also in other categories. These were deducted in order to arrive at the exact number of persons involved.)

CONVENTION FLOOR COMMITTEES

Key to Abbreviations

C—Chairman

AB—Alberta and Brit. Col.
Ar—Argentina
At—Atlantic
Br—Brazil
CNH—California-Nevada-Hawaii
CI—Central Illinois
Co—Colorado
Ea—Eastern

P—Pastors

En—English
FG—Florida-Georgia
In—Indiana
IE—Iowa East
IW—Iowa West
Ks—Kansas
MS—Manitoba and Sask.
Mc—Michigan

L—Laypersons

MdS—Mid-South
MnN—Minnesota North
MnS—Minnesota South
Mo—Missouri
Mt—Montana
Ne—Nebraska
ND—North Dakota
NE—New England
NJ—New Jersey
NW—North Wisconsin
NI—Northern Illinois
Nw—Northwest
Oh—Ohio
Ok—Oklahoma
On—Ontario
SD—South Dakota

T—Teachers

SW—South Wisconsin
SE—Southeastern
So—Southern
SC—Southern California
SI—Southern Illinois
SEL—SEL District
Tx—Texas
Wy—Wyoming

Committee 1—MISSIONS

C: O. Oswald (CNH)
P: V. Bartelt (SW), J. Bollmann (NI), R. Fink (At), L. Gros (Ar), D. Hauschild (Co), H. Hein (Tx), U. Marshall (So), E. Nieting (IW), J. O'Connor (Ea), G. Pohlod (Oh), P. Wendling (SD)
T: E. Janetzke (In)
L: R. Armstrong (So), P. Atkinson (Mc), P. Brna (En), H. Geidel (SD), N. Krabbenhoft (MnN), W. Schmid (Ks), G. Sorensen (NJ), L. Zehner (FG)

Committee 2—TASK FORCE

C: E. Happel (NI)
P: M. Hoyer (Ne), A. Kuntz (SC), R. Schmidt (SW), W. Schoedel (Mo), J. Uhlig (CNH), A. Ziegler (Oh)
T: C. Berndt (Mc)
L: B. Hartwig (Mo), E. Kuhl (FG), F. Lane (In), R. Templin (Nw), D. Voigt (Mc), H. Wolfanger (NE)

Committee 3— THEOLOGY AND CHURCH RELATIONS

C: O. Cloeter (MnS)
P: L. Buelow (NW), C. Gierke (NI), R. Hill (Tx), P. Ketner (SE), A. Marcis (SEL), R. Mayan (AB), R. Moritz (In), A. Reimnitz (ND)
T: W. Rusch Sr. (Mc)
L: D. Kohls (Ks), P. Lieberum (CNH), E. Lofgren (MnS), K. Mihaly (Oh), G. Rumba (NE), J. Saxton (IW), A. Weber (SC)

Committee 4—ADMINISTRATION

C: G. O'Shoney (Tx)
P: D. Angland (SD), F. Huscher (SC), A. Kuehnert (CI), A. Mennicke (MnN), E. Rutter (ND)
T: D. Behnken (NI)
L: O. Christopher (NW), H. Gutheil (At), D. Kraemer (Tx), W. MacFarlane (AB), D. Quasius (Mc)

Committee 5— CONSTITUTIONAL MATTERS

C: P. Spitz (Mo)
P: F. Kempfert (IW), O. Krohn (Co), M. Tassler (En), E. Zimmermann (In), J. Zimmermann (IE)
T: V. Siekmann (NW)
L: J. Daniel (SEL)

Committee 6—HIGHER EDUCATION

C: L. Behnken (FG)
P: F. Boden (Tx), E. Gruell (FG), R. Holm (MS), A. Kollmeyer (SC), E. Lehman (AB), J. Loza (NI), F. Marshall (So), R. Pittelko (En), A. Stanfel (On)
T: A. Hemler (Mo)
L: E. Engel (Mc), G. Fairbert (SW), M. Henriksen (SD), H. Markworth (NI), W. Morris (MnS), T. Rossin (MnN), B. Snider (Nw)

Committee 7—PARISH SERVICES

C: G. Bode (Ok)
P: M. Dienst (NE), G. Gross (Ks), J. Johnson (FG), R. Jordan (CI), R. Phipps (Co), R. Rickman (NI), D. Schulz (NW)
T: R. Beckmann (NE), R. Christian (Nw), W. Helming (Ea), G. Marty (SC), C. Perez (Tx)
L: E. Azzam (Mc), R. Honold (SW), D. Larson (MnN), R. McMullen (IW), G. Stregge (Ne), L. Wians (SE), C. Woodward (Co)

Committee 8—SOCIAL MINISTRY

C: K. Barth (SW)
P: B. Clancy, Jr. (SE), K. Ratcliffe (SI), F. Stiemke (SW), W. Zeile (NJ)
T: G. Ladendorf (SI)
L: J. Hewitt (In), B. Monday (Mo)

Committee 9— SPECIAL AND SUNDRY MATTERS

C: R. Meyer (So)
P: D. Geary (Mc), A. Kromphardt (Ea), G. Renken (CI), R. Schlecht (Mc)

T: R. Granger (SI)
L: J. Bartels (NE), E. Wilkening (Ok)

Committee 10—NOMINATIONS

C: E. Meyer (Ne)
P: A. Bahr (Ea), C. Korte (SD), G. Krengel (IW), W. Krueger (NW), E. Melchoir (SI), A. Stanfel (On)
T: L. Doebrmann (In), R. Krause (Ne), R. Laesch (SW)
L: L. Brown (Mc), C. Burmeister (Mo), M. Duester (CI), H. Farley (Oh), J. Kaylor (SE)

Committee 11—ELECTIONS

C: H. Simon (NW)
P: W. Griesse (MdS), F. Wood (IE)
T: A. Plath (MnS)
L: R. Heuchert (ND), F. Lutze (SW)

Committee 12— PROGRAM IMPLEMENTATION

C: G. Bornemann (En)
P: H. Allwardt (Mc), N. Aman (MnN), O. Baker (NJ), G. Bruening (Ka), J. Freed (TX), A. Hesse (SC), R. Hinz (SE), H. Huber (Mt), E. Jaech (NW), R. Knoll (On), J. Kucera (SEL), H. Niermann (Wy), R. Reinhardt (So), A. Rodewald (Mo), R. Schulze (AB), N.C. Sincebaugh (ND), J. Stalder (In), T. Werfelmann (Ok)
T: H. Boldt (SW)
L: K. Aldag (IW), R. Bettin (FG), E. Biberdorf (MS), W. Bierman (Ne), J. Bode (FG), W. Brinkman (Co), V. Brugge (MdS), H. Burmester (IE), C. Euler (At), R. Ficenscher (CNH), R. Folkerts (CI), R. Janke (Oh), H. Koeneman (NI), M. Liebbrandt (Ne), E. Stuckert (Ea), H. Sundermann (SD), E. Thiess (MnS), A. Trampe (SI), C. Ward (Ne), W. Wedemeyer (IW), G. Wendt (NW), R. Williams (Mt)

Committee 13— REGISTRATION AND CREDENTIALS

C: A. Kollmann (SI)
P: J. Johansen (Wy), E. Kostizen (Mc)
T: C. Evans (Mt)
L: M. Lemke (Nw)

TENTATIVE CONVENTION SCHEDULE

FRIDAY, JULY 3

7:30 Opening Service with Communion

SATURDAY, JULY 4

8:30 Devotions—President's Address
 8:45 Registration and Credentials (13)
 8:55 Welcome and Response
 9:10 Constitutional Matters (5)
 Registration and Credentials (13)
 Standing Rules
 9:30 President's Report, Part II
 10:15 Resolutions A and B
 10:30 Task Force II (2)
 12:25 Closing Devotions
 12:30 Recess
 2:00 Devotions
 2:10 Task Force II (2)
 3:00 Adoption of Slate for President
 (if possible)
 3:15 Constitutional Matters (5)
 4:00 Task Force II (2)
 5:40 First Ballot for President
 5:55 Devotions
 6:00 Recess
 Riverfront 4th of July Celebration

SUNDAY, JULY 5

9:00 Bible Study
 10:00 Song Interlude
 10:30 Worship Service
 2:00 Devotions
 2:10 Balloting for President
 2:20 Theology and Church Relations—
 ALC Fellowship (3)
 4:20 Task Force II (2)
 5:40 Adoption of Slate for First Vice-
 President
 5:55 Devotions
 6:00 Recess
 7:30 Rally

MONDAY, JULY 6

8:30 Devotions
 8:40 First Ballot for First Vice-President
 8:50 Missions (1)
 9:50 Task Force II
 10:15 Essay
 11:15 Recognition
 11:30 Nominating Committee (10)
 12:15 Write-in Nominating Ballots for Addi-
 tional Vice-Presidents
 12:25 Devotions
 12:30 Recess
 2:00 Devotions
 2:10 Minutes
 2:15 Administration (4)
 3:30 Recognition
 3:45 Higher Education (6)
 4:30 First Ballot for Additional Vice-
 Presidents
 4:45 Theology and Church Relations (3)
 5:55 Devotions

6:00 Recess
 Alumni Gatherings

TUESDAY, JULY 7

8:30 Devotions
 8:40 Balloting for Vice-Presidents
 9:00 Task Force II (2)
 10:15 Essay
 11:15 Recognition
 11:30 Parish Services (7)
 12:25 Devotions
 12:30 Recess
 2:00 Devotions
 2:10 Minutes
 2:15 Constitutional Matters (5)
 3:30 Recognition
 3:45 Higher Education (6)
 5:00 Elections
 Silent Devotions
 6:00 Recess
 8:00 Devotions
 8:05 Elections
 8:10 Social Ministry (8)
 9:00 Missions (1)
 9:55 Devotions
 10:00 Recess

WEDNESDAY, JULY 8

8:30 Devotions
 8:40 Parish Services (7)
 9:30 Higher Education (6)
 10:15 Essay
 11:15 Presidents James Crumley and David Preus
 11:35 Theology and Church Relations (3)
 12:25 Devotions
 12:30 Recess
 2:00 Devotions
 2:10 Minutes
 2:15 Administration (4)
 3:30 Recognition
 3:45 Program Implementation (12)
 5:00 Missions (1)
 5:55 Devotions
 6:00 Recess

THURSDAY, JULY 9

8:30 Devotions
 8:40 Task Force II (2)
 10:15 Essay
 11:15 Recognition
 11:30 Higher Education (6)
 12:25 Devotions
 12:30 Recess
 2:00 Devotions
 2:10 Minutes
 2:15 Missions (1)
 3:30 Recognition
 3:45 Miscellaneous and Sundry Matters (9)
 4:45 Program Implementation (12)
 5:55 Devotions
 6:00 Recess

CONVENTION SCHEDULE

8:00 Devotions
8:05 Administraton (4)
9:00 Missions (1)
9:55 Devotions
10:00 Recess

FRIDAY, JULY 10

8:30 Devotions
8:40 Higher Education (6)
10:00 Recognition

10:15 Program Implementaton (12)
10:45 Unfinished Business
12:25 Devotions
12:30 Recess
2:00 Devotions (Installation of Board Members?)
2:15 Minutes
2:20 Unfinished Business
4:00 Registration and Credentials (13)
4:10 Closing Devotions (Tentative)
4:30 Adjournment (Tentative)

MINUTES OF THE CONVENTION

Opening Service

Opening service of the 54th regular convention of The Lutheran Church—Missouri Synod was held July 3, 1981, in the Alfonso J. Cervantes Convention and Exhibition Center, St. Louis, Mo., with Dr. Robert Sauer, Fourth Vice-President of The Lutheran Church—Missouri Synod serving as the preacher and Rev. Raymond Mueller, pastor of Holy Cross, St. Louis, serving as the presiding minister. Dr. Sauer used as his text the words from Acts 20:35, "In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus Himself said: 'It is more blessed to give than to receive.'"

The Chorale Service followed the tradition of Luther's German Mass of 1526.

Session 1

July 4, Morning

Opening Devotion

The opening devotion for the 54th regular convention of The Lutheran Church—Missouri Synod was conducted by Dr. J. A. O. Preus, president of the Synod, and began with the singing of "God Bless Our Native Land." In his address he spoke of the blessings of God upon 200 years of our nation's history and over 134 years of the history of the Synod.

Registration and Credentials

Dr. Alvin Kollmann, chairman of the Committee on Registration and Credentials, was called upon to report on the number of registered delegates and guests present. He introduced Rev. Marcus Strohschein, who reported for the committee that 538 pastoral voting delegates and 528 lay delegates were registered for a total of 1,066 registered voting delegates. There were 463 other official delegates registered, making a total registration of 1,529 excluding guests and visitors. The number of delegates registered constituted a quorum which would allow the convention to proceed with its business. Dr. Kollmann reminded the delegates that the registered number of delegates would fluctuate during the convention as a result of late registrations as well as the necessity of some leaving prior to the conclusion of business.

Convention Gavel

Dr. Gerhardt Kramer, chairman of the Board of Concordia Historical Institute presented a historic gavel to Dr. Preus for use during the convention. Of the seven presidents of the Synod, four have used this gavel, which was given in 1911 by Theodore Lange who had had it constructed from a beam from a log of the cabin in Perry County which served as the first seminary.

Call to Order

After receiving the gavel, Dr. Preus, using the historic gavel which had been presented, declared the

convention open in the name of the Father, Son, and Holy Spirit.

Welcome

Following tradition, guests were welcomed by the host school of the District in which the convention of the Synod is held and by the President of that District. In this case, President Ralph Bohlmann, president of Concordia Seminary welcomed the guests, reminding them of the many institutions in St. Louis which are closely involved in the history of The Lutheran Church—Missouri Synod. He invited convention delegates to visit the seminary and spoke of the many things which God has done in recent years in building up enrollment at the seminary to an all time high. He asked the delegates to think of all those things which have happened and to pray that the Synod may now move Forward in Remembrance.

Since the Missouri District and the Southern Illinois District were serving as cohosts for the 1981 convention of the Synod, a welcome was issued by the President of each of these Districts. Dr. Paul Spitz, President of the Missouri District, welcomed the convention delegates in the name of the 280 congregations and 100,000-plus members of the District. He asked for God's blessings upon the convention so that all things might be done to the glory of God. Dr. Alvin Kollmann, representing the Southern Illinois District spoke of the fitness of the theme of this convention, Forward in Remembrance, on which The Lutheran Church—Missouri Synod has concentrated in the last two years. During this time funds have been gathered to help the Synod move through doors which God has opened to it.

Dr. Robert Hirsch, a member of the Board of Directors who is retiring from the board after 12 years of service, responded to the greetings which had been issued, extending thanks to the Districts and to the city of St. Louis. He concluded his remarks with a benediction from 2 Corinthians.

Announcements

After the greetings and responses, Dr. Preus introduced Dr. Mark Steege and Mrs. Mable Stickel, who will serve as timekeeper and parliamentarian for the convention, as well as Dr. Herbert Mueller, Secretary of the Synod, and Dr. Walter Rosin, convention secretary.

Registration and Credentials

Dr. Alvin Kollmann, reporting for the committee, stated that no formal objections challenging the voting delegates had been received.

Standing Rules

Dr. Herbert Mueller, Secretary of the Synod, presented the proposed standing rules for the convention to the delegates. They appear on page 8 of *Today's Business*. After hearing them the delegates adopted



these rules as presented and as attached to the official copy of the Minutes.

President's Report

President Preus began his report by pointing out that the first section of his report had been presented to the floor committees at an earlier meeting and was printed in the first issue of *Today's Business*. He then directed the attention of the delegates to the second portion of his report which appears in *Today's Business*, pages 189—199. Dr. Preus indicated that he would not read the entire report but would highlight certain aspects of it which he felt were especially important.

Since this is the last convention of the Synod at which Dr. Preus will serve as President, he reviewed many of the things which had occurred during the past 12 years. Special mention was made of the adoption of the Mission Affirmations in 1965, which have become especially influential in the formation of partner churches. By this action, a new direction was taken, which is now being followed by many other churches. Progress in Black and Hispanic ministry was also cited as a major achievement of the past years. In addition to these important developments, new mission fields have been opened. The church has made tremendous progress in the areas of youth ministry and evangelism.

In the area of stewardship, special attention was given to the outstanding results of the Forward in Remembrance effort in which over 80 percent of the congregations of the Synod participated. Reference was also made to the doctrinal conflict of the first six years

of 1970 and to the fact that the Synod has continued to remain doctrinally strong.

Continuing his report, Dr. Preus thanked all of those who had been involved in the work of the Synod during these years, including the Vice-Presidents, District Presidents, executives, boards, commissions, and many other leaders. He also expressed his thanks publicly to his wife, Delpha, for the faithful support which had been given him during his 12 years of service as President of the Synod. Mrs. Preus was thanked by the delegates with a standing ovation.

In his report, Dr. Preus referred to a number of concerns which will come before the Synod, commenting particularly on the election of a new President, the decision regarding the continuance or breaking of fellowship with The American Lutheran Church, and the resolutions relating to the restructuring of the Synod.

In closing, Dr. Preus again thanked all those who had been so kind to him during the past years, asking forgiveness of any who had been hurt, and wishing the Synod God's richest blessings as it moves into what, under Him and with His blessings, can be the most marvelous era that our beloved church body has ever known. He concluded by saying "May God bless us all as we begin this convention and go forward in His work and in remembrance of His blessings."

Resolution A

Secretary Herbert Mueller presented Res. A (TB168), directing petitioners in certain overtures to take their

concern to synodical boards or commissions before approaching the convention. This resolution was adopted with the addition of Overture 6-51 (CW 268) to the list of overtures. Prior to adopting the resolution a motion asking that Overture 3-12A-C be related to the Commission on Theology and Church Relations rather than the Commission on Worship was adopted. The entire resolution was then adopted as amended.

Resolution B

Dr. Mueller next presented Res. B, which refers petitioners bringing certain overtures to previous convention action dealing with the issues addressed by these overtures. Prior to adopting the resolution the delegates declined an amendment to strike Overture 3-27 from the list and to refer it back to the committee for consideration. Prior to presenting the resolution Dr. Mueller pointed out that Overture 3-45 and Overture 5-11 had been stricken by the committee. He also pointed out that Dallas Res. 3-10 should be 3-10A and that St. Louis Res. 3-10A should be St. Louis Res. 3-10 in lines 24 and 25. In addition, Overture 3-39 and the words "Conscientious Objectors" should be moved to line 25.

Task Force II

Chairman Happel of the Committee on Task Force II introduced Dr. Herbert Mueller and Mr. Kermit Brashear to present an overview of the proposals being presented by Task Force II to the convention.

Dr. Mueller provided a historical overview of the past efforts which had been carried out for restructuring of the Synod and briefly reviewed the procedure which was followed by Task Force II in carrying out its task. The major question which faced the Task Force was the question "What are the functions of the Synod?" In their evaluation they determined that the major functions were that the Synod is to serve in support of its congregations and that it is secondly to serve in behalf of its congregations. These two thoughts guided the Task Force in its restructuring efforts.

He also pointed out that two major directives had been given by the Synod in previous conventions. The first of these was that any structure was to preserve the congregational polity of church government and secondly there was to be an avoidance of centralization of power within the synodical structure. It was for this reason that Task Force II in its proposals emphasized the role of the congregation and sought to reactivate the Circuits. In addition, it recognized that a major problem was that of franchise. In detailing the proposals of the Task Force Dr. Mueller pointed out that in order to avoid inconsistencies, the congregation was being given the right to make its decisions on its representative delegates.

Turning to the matter of centralization of power, Dr. Mueller pointed out that there must be a clear designation of a line of accountability and a setting of responsibility. The Board of Directors is not the governing body of the Synod. The convention is the governing body of the Synod. Nevertheless, it is desirable to have

one board for coordination between conventions of the Synod. The Board of Directors may recommend but it cannot require certain actions which are delegated to other boards of the Synod. In further efforts to avoid centralization of power each District will be asked to elect members of the Nominating Committee if the recommendations of the Task Force are adopted. In the final analysis Dr. Mueller pointed out the matter of centralization or noncentralization of power depends on the caliber of people who are elected to office. They are the ones who will determine whether centralization will or will not occur.

Following the presentation of Dr. Mueller, Kermit Brashear, a member of the Task Force, by means of a slide presentation, illustrated the proposed Bylaw changes related to structure, franchise, and other matters.

Following the presentation Chairman Happel introduced Res. 2-02 (TB 45), which called for the amendment of Article VIII and Article XII of the Constitution of the Synod. This was done after the words "the Synod in convention has decided to introduce" were replaced by the words "Task Force II has recommended" by the committee in line 66 (TB 45). After brief discussion Article VIII and Article XII of the Constitution of the Synod were changed as proposed, both proposals having been adopted separately by the necessary two-thirds majority of the delegates.

Dr. Arnold Kuntz, President of the Southern California District and a member of Task Force II, introduced Res. 2-01 (TB 45), which was intended to establish convention cycles and terms of office. Prior to introducing the resolution the committee deleted line 30, and lines 50-51 (TB 45). In the discussion which followed an amendment calling for the deletion of lines 26 and 27 (TB 45) was declined as was an amendment asking that the phrase "that full-time officers have unlimited tenure" be replaced with the words "that full-time officers have limited tenure" and that the committee be asked to return with a recommendation for designation of the limited period of time. An amendment to delete the words "at the discretion of the Circuit" in line 18 (TB 45) was adopted. However, an amendment asking that the number of advisory clergymen and teachers be one for every 45 instead of one for every 60 was declined. Time expired before final action could be taken on Res. 2-01.

Closing Devotion

The first session of the convention was closed with a brief prayer lead by President Preus.

Session 2

July 4, Afternoon

Opening Devotion

Dr. August Suelflow, director of Concordia Historical Institute, led the delegates in the singing of "America, the Beautiful" as the opening song for the devotion. Slightly altering the theme of the convention, he said

that the devotions would be characterized as "In Remembrance, Forward." In his devotion he spoke of the involvement of Lutherans in the chaplaincy of the United States Armed Forces beginning with the time of the Revolution. The devotion was closed with a prayer led by Dr. Suelflow.

Recognition

Dr. Joseph Lavalais, chairman of the Black Lutheran Centennial Committee, presented a plaque in behalf of the committee to President Preus in gratitude for the leadership which he had provided in moving Black ministry forward.

Task Force

The convention resumed discussion of Res. 2-01 (TB 45) on which action had not been completed in the previous session. The resolution called for the establishment of convention cycles and terms of office. It had previously been amended by eliminating the words "at the discretion of the Circuit" from line 18 (TB 45). After brief discussion the resolution was adopted as amended. By adoption of this resolution a cycle of conventions was established in which in a first year the Synod would meet in general convention, during the second year in a Circuit gathering, and in the third year would meet in District convention. The cycle was to be introduced with the 1983 synodical convention followed by Circuit meetings in 1984. In 1985 the Districts will meet once again followed by a convention of the Synod in 1986. The term of full-time officers will be three years with the terms of elected boards and commissions six years and the terms of appointed boards and commissions and standing committees three years unless otherwise specified by the Bylaws. Full-time officers are to have unlimited tenure but board and commission members will be limited to two terms of six years or three terms of three years as provided for in the Bylaws. Officers at the 1981 convention will be elected for a two-year term with approximately one-half of the board members elected for two years and the other half for a five-year term with the regular six-year terms being introduced with the 1983 elections.

Discussion was next begun on Res. 2-03 (TB 46) defining the membership and function of the Board of Directors. Prior to introducing the resolution the committee had added the words "and one a parish teacher" at the end of line 47 (TB 46) and had stricken the words "corporate officers" and removed the parentheses in line 26 (TB 47). By common consent it was agreed to change the orders of the day and move the time for adoption of the slate for President of the Synod to 2:45 rather than 3:00 as previously scheduled. After declining several proposed amendments and substitute motions, the convention adopted a motion requesting the Commission on Constitutional Matters to meet to provide an opinion on the constitutionality of placing the proposals of the Task Force into effect before continuing the consideration and adoption of additional proposals of convention Floor Committee 2. Prior to this action a

motion asking that Res. 2-03 and the other subsequent Task Force resolutions be postponed until the next convention was declared out of order because the resolution asked for postponement of consideration of the Task Force report rather than the resolutions proposed by Committee 2.

Presidential Nominees

Dr. Herbert Mueller, Secretary of the Synod, presented the slate of nominees for President of the Synod to the delegates (CW 315). In doing so he reminded the delegates that the addition of names to the slate would require a motion, second, and a favorable majority vote. If this were to happen, it would be necessary to determine that the proposed candidate was eligible for election, that he had given his consent to have his name submitted as a candidate, and that he was prepared to provide the necessary biographical information. The delegates then adopted the slate of five candidates for President consisting of Dr. Ralph Bohlmann, Dr. Gerhard Hyatt, Dr. Walter A. Maier, Jr., Rev. Charles Mueller, Dr. Robert Sauer. By resolution, the convention also agreed to proceed immediately with the initial ballot for President.

Task Force

A motion asking that Res. 2-03 and any other subsequent committee resolutions dealing with Task Force proposals be postponed was declined by the delegates. Resuming discussion of Res. 2-03 (TB 46), the delegates also declined to substitute the words "voting members" for the words "6 professional workers or 1 of the 10 laypersons" in line 56 (TB 46). They agreed, however, to consider a substitute motion which asked that the proposal found in *Convention Workbook*, page 144, be substituted for lines 38-54 (TB 46). Time for discussion ran out at this point.

Elections

Dr. Henry Simon, chairman of the Floor Committee on Elections, explained the election procedures to the delegates. After doing so, ballots were distributed for the office of President. The balloting was declared closed after all the ballots had been received.

Constitutional Matters

Dr. Paul Spitz, chairman of the Floor Committee on Constitutional Matters, introduced Res. 5-01 (TB 99). Prior to doing so, the words "Good Shepherd Lutheran Church, Erie, KS, Kansas District" in line 24 (TB 99) were deleted from the resolution. The word "Golden" in line 22, (TB 99) was replaced by the word "Lakewood." The delegates adopted this resolution and by doing so accepted Faith Lutheran Church, Deer Park, WA, Northwest District; Resurrection Lutheran Church, Monroe, WI, South Wisconsin District; St. Luke's Lutheran Church, Lakewood, CO, Colorado District; Christ Lutheran Church, Lenexa, KS, Kansas District; Calvary Lutheran Church, Yates Center, KS, Kansas District; Trinity Lutheran Church, Litchfield, AZ, Southern California

District; Redeemer Lutheran Church, Wickenburg, AZ, Southern California District; Holy Trinity Lutheran Church, La Grange, KY, Indiana District; Good Shepherd Lutheran Church, Kokomo, IN, Indiana District; Mountain View Lutheran Church, Apache Junction, AZ, Southern California District; Mt. Calvary Lutheran Church, Polson, MT, Montana District; Shepherd of Peace Lutheran Church, Irvine, CA, Southern California District, into membership with The Lutheran Church—Missouri Synod.

Res. 5-02 called for the referral of the membership application of Messiah Lutheran Church, Pittsburg, KS, Kansas District, and Beautiful Savior Lutheran Church, Boise, ID, Northwest District to their respective Districts for additional pastoral care and counseling so that the congregations might be considered for membership in the Synod in an orderly and God-pleasing manner. Following the introduction of the resolution a motion was made and adopted to delete Beautiful Savior, Boise, ID, Northwest District, from the resolution and to accept it into membership with the Synod at this time. This action was taken after the delegates had agreed to adopt this as a substitute motion. An additional motion was made and seconded to also delete Messiah Lutheran Church, Pittsburg, KS, from the resolution and to admit it into membership in The Lutheran Church—Missouri Synod at this time. No action was taken on this resolution, which was then referred back to the Floor Committee on Constitutional Matters for their consideration.

Res. 5-03, which asked the Synod to transfer theological educational responsibilities in Argentina to the Board for Missions from the Board for Higher Education, was adopted. In a further resolution the delegates agreed to permit the Argentine District to elect a Board of Control for the seminary at Buenos Aires (Res. 5-04, *TB* 100). By adopting Res. 5-05 (*TB* 101) they also agreed to change the procedure for the election of the president of Seminario Concordia at Buenos Aires.

Task Force

The Commission on Constitutional Matters reported to the delegates on the opinion which it had reached as a result of the request of the convention to consider the constitutionality of continued discussion and adoption of the proposals of Committee 2 for the restructuring of the Synod. It was reported that constitutional changes can only be placed into effect six months after the official ballots for proposed constitutional changes had been mailed to the congregations by the Secretary of the Synod. The opinion of the Commission on Constitutional Matters was that the convention had the right to proceed to make Bylaw changes and so could proceed with the discussion of Res. 2-03. Based on this opinion, the discussion of Res. 2-03 (*TB* 46) was resumed. After discussing the substitute motion which the convention had agreed to consider, the delegates agreed to substitute for lines 38—54, (*TB* 46) the recommendation found in *Convention Workbook* 144, as Bylaw 2.71. This was done after the delegates had agreed to cease debate on

the motion. In discussion which followed it was pointed out that the adoption of this substitute motion also requires changes in number 3 and 8 of Res. 2-03 (*TB* 46). It was further pointed out that the term "appointed" would have to be deleted from 2.71 (*CW* 144). This was done by common consent. In further action, the delegates referred Res. 2-03 back to the Task Force Floor Committee for clarification.

Res. 2-04 calling for the constituting of three elected program boards was introduced. After declining an amendment which stated "with the exception of the Chairman of the Board, each member shall chair a standing committee of the board," the delegates declined the entire resolution. A call for a division of the house showed that 428 approved the resolution whereas 624 opposed it. The resolution had been declined after the delegates agreed to cease debate on the issue.

Elections

Rev. Henry Simon of the Floor Committee on Elections reported the results of the first ballot for President of the Synod. The results were as follows: Ralph Bohlmann—313, Gerhardt Hyatt—180, Walter A. Maier, Jr.—238, Charles Mueller—278, Robert Sauer—98. Ballots were then distributed for the second balloting for election of the President after the name of Dr. Robert Sauer had been deleted from the list of candidates. After all ballots had been gathered, Chairman Simon declared the second ballot closed.

Task Force

Res. 2-05 (*TB* 47) calling for the appointment of two support services boards was introduced. These boards were to be the Board for Communications and the Board for Social Ministry Services. After brief discussion the delegates declined this resolution. Res. 2-06 (*TB* 48) was next considered by the convention. This was done after the committee had changed the word "eight" to "nine" in the title and had added the words "Commission on Black Ministry (until 1986)" between lines 15—16 (*TB* 48). During discussion, a motion was made and adopted to delete the words in parentheses "until 1986" from the added line between lines 15—16 (*TB* 48). The convention then adopted the resolution as amended. They also agreed to continue several synodical entities (Res. 2-07) with boards appointed according to the Bylaws after changing the word "appointed" to "appointed/elected" in the title. This change was made by common consent.

Discussion was begun on Res. 2-10 (*TB* 49) calling for a definition of terms. During the reading of the resolution the committee added the words "or authorized" between the words "caused" and "to be formed" in line 32, (*TB* 50). After brief discussion a motion was adopted by the delegates asking that discussion of this resolution be tabled until Res. 2-03 (*TB* 46) is finalized.

Devotions

Chaplain Ernstmeyer, executive secretary of the Armed Forces Commission, led the delegates in a closing devotion which pointed out the blessings which

have come to the Synod as a result of the efforts of chaplains in the Armed Forces, a ministry which is strongly supported by The Lutheran Church—Missouri Synod.

Session 3

July 5, Afternoon

Morning Worship

Prior to the beginning of Session 3 the delegates had participated in a morning Bible study led by Dr. Richard Schultz of Concordia Seminary, St. Louis, and in a prematins hymn sing. Liturgist for the service which followed was Dr. Fred Precht, executive secretary of the Commission on Worship, with the preacher being Marcus Zill, Stewardship counselor for The Lutheran Church—Missouri Synod. He chose as his text the Gospel for the day, Matthew 9:35—10:8, and spoke on the theme, "Forward in Response." The KFUE Radio Choir under the direction of Morris Anderson provided special music for the service.

Opening Devotion

Continuing his series of opening devotions, Dr. August Suelflow asked the delegates to join in the singing of "Lord Jesus Christ, the Church's Head." After a brief devotion in which he stressed the blessings which have come to The Lutheran Church—Missouri Synod because of its adherence to the Word of God, he led the delegates in prayer and in the singing of "Lord Keep Us Steadfast in Thy Word."

Elections

Chairman Simon of the Floor Committee on Elections reported that 1,104 votes had been cast with 555 needed for election. The election results reported were as follows: Bohlmann—394, Hyatt—111, Maier—270, Mueller—329.

Point of Privilege

Speaking under a point of privilege, one of the delegates asked that the three candidates remaining be allowed to express their views on the issue of fellowship which would be discussed in the afternoon session. President Preus stated that it would not appear to be advantageous to do so at this time but that he would recognize the delegate later to present his request.

Ballots were then distributed, and after they had been gathered balloting was declared closed.

Point of Privilege

The delegate who had previously requested an opportunity to hear the views of the presidential candidates on the issue of fellowship was granted the privilege of making a motion to the effect that the two-minute rule be suspended so that candidates for the presidency of The Lutheran Church—Missouri Synod might speak on the fellowship issue for a period of five minutes. The delegates, however, declined this motion.

Church Relations

Chairman Cloeter of the Floor Committee on Church Relations introduced Res. 3-01 (TB 65) calling for The Lutheran Church—Missouri Synod to declare that it was no longer in altar and pulpit fellowship with The American Lutheran Church. Prior to introducing the resolution Chairman Cloeter led the delegates in prayer for the guidance of the Holy Spirit in this important matter. Before the reading of the resolution the words "with deep sorrow" were added in line 37 (TB 66) between the words "Synod" and "herewith." Following the reading of the resolution Chairman Cloeter pointed out that the committee found no joy in presenting the resolution, that it felt it had no other choice, and that the decision to present the resolution had been passed unanimously by the committee. He pointed out to the delegates that we were not discussing a situation which requires pastoral care, nor were we talking about fellowship of faith, nor of the excommunication of The American Lutheran Church, nor was the committee proposing that discussion with The American Lutheran Church be eliminated but rather that it is now more imperative than ever. He also pointed out that in 1979 the convention had decided that if progress had not made in achieving agreement, such lack of progress would result in the breaking of fellowship.

Prior to the beginning of discussion on the resolution, Chairman Preus indicated that the discussion would be carried out on the basis of alternate presentations for or against the resolution.

An amendment was introduced to strike lines 48—50 (TB 66) and add as a first resolved "that the above declaration does not bind the consciences of those congregations and pastors who believe that there is sufficient consensus toward their continued practice of altar and pulpit fellowship at this time." During the discussion an amendment was proposed which would have eliminated the word "pulpit" from the amendment. During the discussion a delegate on a point of order contended that the amendment was a substitute motion. The Chair, however, ruled that it was not a substitute motion and the ruling of the Chair was sustained by the delegates. After agreeing to call the question on the amendment to the amendment the delegates declined this proposed action. After agreeing to cease debate, the proposed amendment was also declined.

Elections

Chairman Simon of the Floor Committee on Elections reported the results of the third ballot for the President of the Synod. The results were as follows: Ralph Bohlmann—504, Walter Maier—215, Charles Mueller—372. 546 were needed to elect. Prior to the final balloting Dr. Simon led the delegates in prayer as they prepared to make their decision. Ballots were then distributed and following the gathering of the ballots, balloting was declared closed.

Announcements

President Preus announced that requests had been



Counting the house on a close vote.

received for a reconsideration of Res. 2-01 but that since these requests had not been received before 6:00 p.m. they were not eligible for reconsideration at this time and that one request that had been legitimately made was withdrawn by written notice. He also announced that a call had been made for reconsideration of Res. 5-02 and Res. 2-04 and that the call for reconsideration of these resolutions would be made on Monday.

Introduction

Prior to continuing discussion of Res. 3-01 President Preus introduced Mrs. Betty Duda, to the delegates. Mrs. Duda and other members of her family have been generous supporters of causes in The Lutheran Church—Missouri Synod.

Church Relations

As discussion of Res. 3-01 resumed, a delegate proposed a substitute motion which was read and distributed to the delegates. During the distribution of the substitute motion discussion on Res. 3-01 continued. The delegates then agreed to consider the substitute motion by a vote of 544 to 497 after a call for a division of the house.

Point of Order

A delegate stated his belief that the original motion, Res. 3-01, was dead since the delegates had agreed to consider a substitute motion. The Chair, however, pointed out that it would only be considered dead if the substitute was adopted.

Orders of the Day

The Chairman after a call for orders of the day was asked by a delegate if a vote might not be taken at this time since time allocated for the discussion of this question had expired. The delegates, however, declined to ballot. The delegates then declined the substitute motion by a standing vote of 474 in favor of the resolution and 611 opposed.

Elections

Chairman Simon of the Floor Committee on Elections reported the results of the final vote on the election of the President of the Synod. With 1,110 delegates voting, Dr. Ralph Bohlmann was declared to be the next President of The Lutheran Church—Missouri Synod by a vote of 722 to 388 for Charles Mueller.

Dr. Bohlmann was called upon to address the delegates briefly if he wished to do so. In his brief statement he said that he would prefer to address the delegates at greater length at another time during the convention. However, he said that at this time he wished to state three things. First, he expressed his thanks to the delegates for their expression of confidence in him and the honor which they had bestowed upon him. Secondly he wished to pay tribute to his friends and colleagues who had also agreed to be considered for this position and who had conducted themselves so graciously and well. Thirdly, he invited the prayers of the church body for himself, for the church, for his family, and for the seminary which he was presently serving. He asked the delegates to go Forward in Remembrance to the glory of God and to the salvation of many people.

A request of one of the delegates to offer a motion to declare the election unanimous was declared out of order since the convention was conducting its business according to Roberts Rules of Order which prohibit this practice. The delegate next requested the opportunity to present a resolution which would make the term of Dr. Bohlmann a five-year term rather than a two-year term as was called for by a resolution which had previously been adopted.

Orders of the Day

At this point, there was a call for the orders of the day. A delegate, however, made a motion to extend the time to complete action on Res. 3-01 (*TB* 65). After deciding to cease debate on whether the time should be extended the Chair called for a division of the house to determine whether the time should be extended. By a vote of 714 to 367 the delegates agreed not to cease debate on the issue at the present time.

Nominees for First Vice-Presidency

Dr. Herbert Mueller, Secretary of the Synod, presented the slate for First Vice-President of the Synod (*CW* 315). Prior to presenting the names he informed the delegates that Dr. Hyatt had withdrawn his name for consideration and that since Dr. Paul Zimmerman had received the next highest number of nominations the slate would consist of August Bernthal, Walter A.

Maier, Jr., Charles Mueller, Robert Sauer, and Paul Zimmerman. A motion was made and adopted to add the name of Dr. Joseph Lavalais to the slate of candidates for First Vice-President of the Synod, since the Bylaw requirements had been met. Following this action the delegates adopted the ballot for First Vice-President as amended.

Recognition

A point of privilege was granted asking the delegates to join in the singing of "Happy Birthday" to Mrs. Bohlmann, who is celebrating her birthday on this day. The delegates were happy to join in doing so.

Theology and Church Relations

Continuing the discussion of Res. 3-01 the delegates agreed to cease debate but declined to vote on the issue by means of a written ballot. A division of the house showed that 590 favored the resolution to declare that The Lutheran Church—Missouri Synod is not in fellowship with The American Lutheran Church while 494 were opposed to this action.

Point of Information

A letter from Dr. Gerhardt Hyatt declining a position on the ballot for First Vice-President was read to the delegates. In the letter he indicated that he would be willing to serve in a part-time capacity but not in a full-time position. Dr. Herbert Mueller, Secretary of the Synod, reported Dr. Guido Merckens had also indicated his willingness to serve in a part-time position.

Point of Privilege

Having been granted a point of privilege, a delegate introduced a motion to reconsider the action relating to the adoption of Res. 3-01 in view of the close vote on the issue. At this point there was a call for the orders of the day. An effort to overturn the call for the orders of the day failed to receive a two-thirds majority required for this action.

A further motion was made to reconsider Res. 2-01 to provide for a five-year initial term. Chairman Happel of Floor Committee 2 stated that it was the feeling of the committee that it would be unfair to reconsider this action since all candidates knew the circumstances under which the elections were being held. The Chair ruled that this motion could be introduced at a later time.

Task Force

In introducing Res. 2-25 (TB 185) the floor committee asked the delegates in the first resolved to consider the adoption of proposed Bylaw 6.01 (CW 116—117). The section contained a proposal from the Task Force which defined and standardized membership on the Boards of Regents of colleges and seminaries. After brief discussion this section of the report on Task Force was adopted.

The convention next began consideration of the entire Res. 2-25 (TB 185), which outlined the procedure

for implementing the election of Boards of Regents which would meet the requirements of Section 6.01 (CW 116—117), which had just been adopted.

Closing Devotions

Closing devotions for the third session of the 54th regular convention of the Synod were conducted by Dr. Samuel Nafzger, executive secretary of the Commission on Theology and Church Relations.

Session 4

July 6, Morning

Opening Devotions

Dr. August Suelflow continuing his devotions asked the delegates to join in the singing of the hymn "Built on the Rock." In his devotions he emphasized the importance of partner churches beginning with the first partner church of The Lutheran Church—Missouri Synod, which was the Chippewa Indian Mission in Michigan. He went on to point out the importance of the Leipzig Mission Society, which developed overseas missions. The devotion was closed with a prayer and hymn.

Elections

Chairman Simon of the Floor Committee on Elections explained the process involved in voting for the First Vice-President of the Synod. Following this, ballots were distributed with balloting declared closed after all ballots had been gathered.

Orders of the Day

Dr. Preus stated that there would be a change in the orders of the day with the Task Force Committee appearing at 11:30 and the Nominating Committee at 12:00 noon.

Missions

Chairman Oswald of the Floor Committee on Missions introduced Florence Montz of the Council for Christian Medical Work. She spoke to the delegates, thanking Dr. Preus for his support of this work. In her remarks she stated that we can be physically healthy but we cannot be whole without Christ. Health and healing and forgiveness begin and end with Jesus.

Harold Hein, a missionary to Nigeria for 12 years and a member of the Floor Committee on Missions, introduced Res. 1-01 (TB 37) calling for the approval of a program developed by the Board for Missions which would permit congregations to establish a more personal relationship with missionaries and their work through prayer, communication, and financial support. The resolution also called for congregations to be aware of the fact that such personalization of missionary support would be over and above the annual financial support for the District and the Synod. During the discussion of the resolution Dr. Edward Westcott, executive secretary of the Board for Missions, explained the plan which had been developed prior to the presently

required reduction in the budget of the Board for Missions. He pointed out that the plan is not an answer to a fiscal crisis. It is a positive plan which has been carefully thought through. After some discussion the resolution was adopted as presented. By the adoption of Res. 1-05A (TB 231-232) the delegates directed the Board for Missions to continue its efforts to take the Gospel to every open door overseas and encouraged Districts to increase the percentage of their budget for the Synod. They also asked that congregations increase their support of the District and that Synod increase the percentage of its budget for mission endeavors. In adopting Res. 1-14 (TB 43) the delegates asked the Secretary of the Synod to convey congratulations to The Lutheran Church of Nigeria on its 45th anniversary, The Lutheran Church in the Philippines on its 35th anniversary, and the China Ev. Lutheran Church in Taiwan on its 30th anniversary, assuring them of the continued prayers of the Synod as they serve the Lord and share His blessed Gospel.

Recognition

The Rev. Nelson Unwene, president of The Nigeria Lutheran Church, and his wife were recognized by the convention.

Missions

Prior to introducing Res. 1-03 the last resolved of the resolution was deleted by the committee. The convention then adopted the resolution as presented, encouraging Districts with their respective Mission committees and boards to consult with the synodical Commission on Black Ministry with the Synodwide goal of establishing at least one new mission station each year in a predominantly Black area. In adopting Res. 1-08 the convention commended the Board for Evangelism and the steering committee for planning and conducting the first Great Commission Convocation, commended the Districts who had conducted or would be conducting District Great Commission Convocations, and resolved that the Synod conduct a second Great Commission Convocation at a feasible time as determined by the synodical Board of Directors. The committee then introduced Res. 1-09 (TB 49), calling for continued support of campus ministry. Discussion on the matter, however, was delayed until a later session of the convention. Before the temporary dismissal of this committee, the delegates received a report from Dr. Richard Dickinson, executive secretary of the Commission on Black Ministry. He reported that Black pastors are being employed in areas where they have never been involved before. For example, he pointed out that a Black pastor who had served as a vacancy pastor in a white congregation had now been called as the pastor of that congregation.

Task Force

The floor committee dealing with resolutions relating to the restructuring of the Synod introduced Res. 2-03A (TB 233), which defined the membership and function of the Board of Directors. At this point a delegate introduced a request for reconsideration of Res.

2-04 (TB 47). He had voted on the prevailing side when Res. 2-04 was declined. The floor committee stated that it would welcome this action. The convention agreed to reconsider this resolution for the purpose of committing it to the committee for reconsideration of the section relating to the Board for Congregational Services. A division of the house was called for but withdrawn when it became obvious that the resolution asking for reconsideration had passed.

Essay

On the basis of selected Bible passages Dr. Milton Nauss spoke on the stewardship of life and time. God's own Son, Jesus Christ, gave His life so that we might have life and that our life might be dedicated to Him. He elaborated on examples of rededicated lives under the lordship of Jesus Christ.

Recognition

Rev. Howard Schoenfeldt, director of Mill Neck Manor, Lutheran School for the Deaf, presented the John of Beverly Award to the Rev. Rudolph Gustav Wollrab in recognition of his excellent work among the deaf and for his dedication to this cause not only in Germany but also among workers in Poland and Hungary. The John of Beverly Award has been named in recognition of the great English churchman of the seventh century who is the first person on record to make special efforts to communicate the Gospel of Jesus Christ to the deaf. In his response Pastor Wollrab spoke of this as the first step in the building of bridges between his country and the United States. He pointed out that we cannot build a bridge to God who has already built the bridge to us through Jesus Christ. The building must be done step by step, as was done when the Arch in St. Louis was built, piece by piece from each side which is planted into the ground. In this building of bridges between Christians Jesus Christ is the great Architect.

The Rev. Elroy Treit, president of the Lutheran Church—Canada, addressed the delegates, describing the efforts and plans of Lutherans in Canada as they seek to move forward in the establishment of a partner church in that country.

Orders of the Day

Since resolutions called for by the delegates from the Floor Committee on Task Force Recommendations were not yet prepared, the Chairman pointed out that these would be brought in after 2 p.m. Instead, the next order of business would be resolutions from the Floor Committee on Administration.

Greetings

Dr. Herbert Mueller, Secretary of the Synod, shared greetings with the convention which had been received from fellow Lutherans. These greetings had been received from the Lutheran World Federation, the Lutheran Bible Translators, the Ev. Lutheran Synod of France and Belgium, the Selbststaendige Evangelisch-Lutherische Kirche, and the China Ev. Lutheran Church. Dr.

Schoene, who was representing the Selbststaendige Evangelisch-Lutherische Kirche and was present at the convention, was recognized by the delegates.

Administration

Chairman O'Shoney of the Floor Committee on Administration introduced Res. 4-03 (TB 84), which called for a continuation of the review and evaluation of the Concordia Retirement Plan. This resolution called for a continuation of the monitoring of investments and performance of the investment agents by the Synod's Board of Directors and the Board of Managers. It also asked the Board of Managers to include in its annual report information about the investments and performance of these investment agents and, upon request, to provide any participant in the Plan detailed information about the investment portfolio. The resolution was adopted as presented. By adopting Res. 4-04 the delegates commended the Board of Directors and the Board of Managers for their careful review and monitoring of Worker Benefit Plans in the past and for the changes which would be made Jan. 1, 1982, and asked that every effort be continued to make the Worker Benefit Plans the finest available.

Announcement

President Preus announced to the delegates that Dr. Bohlmann, President-elect of the Synod, had requested an opportunity to address the convention on Tuesday.

Administration

The committee introduced Res. 4-05, asking that the needs of retired workers and their dependents involved in the pension plan be continually reviewed and that ad hoc adjustments be made to assist in meeting these needs as fully as possible. It further instructed the Board of Managers to study and explore new ways of providing additional funding in order to provide increased benefits to participants in the Pension Plan for Pastors and Teachers. An amendment asking that \$1 million of the excess over the \$40 million goal of Forward in Remembrance offering not designated be used for additional funding of the pension plan was declined as well as an amendment asking that the benefits of such retired workers be increased by an additional 10 percent beginning July 31, 1981. The convention then adopted the resolution as presented.

Elections

Dr. Wilbert Griesse, chairman of the Council of Presidents and a member of the Floor Committee on Elections, announced the results of the balloting for First Vice-President of the Synod. 1,052 votes were cast with 527 needed to elect. Results of the first ballot were as follows: August Bernthal—44, Joseph Lavalais—77, Walter A. Maier, Jr.—230, Charles Mueller—348, Robert Sauer—304, Paul Zimmerman—49. Following procedure outlined in the *Handbook* of the Synod, the names of August Bernthal and Paul Zimmerman were deleted from the second ballot. The second ballots were then

distributed and balloting was declared closed after all ballots had been gathered.

Recognition

Presidents Teigen, Peterson, and Orwick of various Lutheran church bodies were recognized by President Preus as being present at the convention.

Administration

Chairman O'Shoney of the Floor Committee on Administration introduced Res. 4-06 (TB 88), calling for a revision of the period of years for determining benefit requirements. By adopting this resolution the Concordia Retirement Plan was amended by changing the period from 15 years to 20 years for determining a worker's final average compensation. The convention agreed with the floor committee in declining Overture 4-21 (Res. 4-07A, TB 235), asking for a change in the retirement plan regulations regarding workers not covered by Social Security. They did so since the Board of Managers had amended the Concordia Survivor Plan, effective Jan 1, 1982, to provide benefits without reduction for Social Security benefits to those workers not participating in the Social Security program, because such benefits without reduction for Social Security exist in the Concordia Retirement Plan, and because any other action would involve inequity for those workers who were participating in the Social Security program. By adopting Res 4-08 (TB 89) they also declined Overtures 4-25A-D which called for a consideration of inflation in determining the retirement benefits. This action was taken because the consideration of inflation in determining these benefits would be cost prohibitive. The convention also agreed not to take action (Res. 4-09, TB 90) on Overture 4-24, which called for a correction of pension inequities, since recent studies have shown that there are no inequities in policies for the providing of benefits from the Synod's retirement and pension plans with regard to Black pastors and because benefits for all retired workers and widows are being increased either on July 1, 1981, or Jan. 1, 1982. Res. 4-12A (TB 236), replacing Res. 4-12 (TB 93) and 4-16 (TB 94), was introduced. The delegates adopted this resolution, thereby accepting the invitation to Indianapolis for the 1985 (or 1986) synodical convention and directing the Board of Directors to make a comprehensive study to determine the best method for selecting future convention sites. They are to report on the results of this study at the next synodical convention. By adopting Res. 4-13 (TB 93) the convention encouraged the congregations of the Synod and individual members to increase their efforts to alleviate human needs since hunger, malnutrition, disease, and poverty continue to claim the lives of more than 12 million people each year, most of whom are under age 5.

Since they had requested transfers of their membership from one District to another and since these transfers have the necessary approval and appear to be in the best interest of God's kingdom, the following transfer requests were granted (Res. 4-15, TB 94):

1. Faith Lutheran Church, Mt. Vernon, Ill., from the English District to the Southern Illinois District;
2. Delaware Valley Lutheran Church of the Deaf, Philadelphia, Pa., from the New Jersey District to the Eastern District;
3. Salem National Ev. Lutheran Church, Westland, Mich., from the English District to the Michigan District.

Since the concerns expressed in Overture 4-35 are being dealt with by the President of the Synod and the Board of Directors and since the program for training of staff called for in the overture did not appear to be an appropriate means of dealing with the concerns expressed in that overture, the convention declined Overture 4-35, which called for seminary courses to be made available to synodical staff personnel (Res. 4-17, *TB* 94).

Res. 4-19 (*TB* 95) calling for the amendment of Bylaw 2.07e regarding the salaries of outgoing officers was adopted. With the adoption of this change the salaries of full-time officers who had not been elected to their office before they reached the official retirement age or who had elected to resign their positions will receive their full salary until the end of the calendar year rather than the fiscal year as had been called for by the existing Bylaw. Bylaw 2.105 a, 1, dealing with retirement policies, was also changed by action of the convention to conform to existing federal law through the adoption of Res. 4-20A (*TB* 236).

Closing Devotions

Closing devotions for this session were conducted by President Johannes Gedrat, president of the Ev. Lutheran Church of Brazil. The text for his closing devotion was the psalm verse, "How good and how pleasant it is for brethren to dwell together in unity."

Session 5

July 6, Afternoon

Opening Devotion

Opening devotion for the fifth session of the convention was led by Dr. August Suelflow. After the delegates had joined in the singing of "Thou Who the Night in Prayer Didst Spend," Dr. Suelflow described to the delegates the interest and support which the Lutheran Church had given to its system of higher education from the very beginning. He pointed out that if the Synod had followed the pattern of other Lutherans it would be the year 2020 before it would have established its first seminary. He closed his devotion with a reading from Romans 10, a prayer and benediction, and a hymn sung by the delegates.

Election

Dr. Wilbert Griesse, reporting for the Floor Committee on Elections, informed the delegates that 1,035 votes had been cast with 518 needed to elect. The results of the balloting for First Vice-President were as follows: Lavalais—38, Maier—163, Mueller—413, Sauer—421.

Following the announcement, the third ballot for First Vice-President was distributed, and after the delegates had voted and ballots were collected balloting was declared closed.

Administration

The convention joyfully adopted Res. 4-01 expressing their thanks to God for the dedicated ministry of Dr. Preus as President of the Synod during the past 12 years, by rising and joining in the singing of the hymn "Now Thank We All Our God." A dozen roses were given to Mrs. Preus as a tribute from the Board of Directors for the support which she had provided Dr. Preus during his years of service. Both President and Mrs. Preus expressed their appreciation to the delegates and to the Board of Directors.

Because of certain legal requirements involved in the establishment of the Lutheran Church Extension Fund—Missouri Synod (LCEF) the delegates agreed to the deletion of the words "a Board for Church Extension" from Bylaw section 2.03 a and to the amendment of Bylaws 8.51 and 8.55 as proposed by the Floor Committee on Administration (Res. 4-10, *TB* 90). By the adoption of Res. 4-14 (*TB* 93) they also requested the Board of Directors to effect equalization of convention travel expenses beginning with the 1983 convention. Although Valparaiso University has had a long history of association with the Synod and shares a concern with the Synod for Lutheran lay higher education, concerns continue to be expressed with regard to the theology taught at Valparaiso University. In order that a resolution of these theological concerns could be effected which would enhance the relationship between Valparaiso University and The Lutheran Church—Missouri Synod the delegates adopted Res. 4-18 (*TB* 95), asking that dialogs and conversations toward a resolution of these concerns be initiated between representatives of the Synod selected by the synodical President and representatives of Valparaiso University. They also requested that a report on the results of the dialog and conversation be made to the Synod in a way determined by the synodical President. The convention also agreed to amend Bylaw 2.11 e and f regarding sabbaticals and study leaves for boards and commissions so that these would be dealt with in accordance with policies adopted by the Board of Directors rather than with the approval of the respective division chairman (Res. 4-21, *TB* 97). In adopting Res. 4-11A (*TB* 235) the convention dismissed the Black Centennial Committee with special thanks and expressed its gratitude to the members of the Black Centennial Committee for their excellent service to our Lord. It also asked that the concerns and programs initiated by this committee be continued by the Commission on Black Ministry with special attention being given to the gathering of Black Lutheran historical materials and intensification of recruitment of Black students during the coming biennium. They also asked that members of the Black Centennial Committee be enlisted in these efforts.

Special Resolution

The delegates adopted a special resolution proposed from the floor that "we publicly thank Dr. Herbert Mueller, Secretary of the Synod, for his humor, patience, wit, knowledge, and plain old-fashioned hard work, without which the convention would surely have been far less productive."

Greetings and Report

Dr. John Houck, general secretary of the Lutheran Council in the U.S.A., was introduced to the delegates. In his report he indicated the various areas in which the Lutheran bodies had cooperated in carrying out ministries which were of interest and concern to all members. In his report he referred to concerns about the new legalism which is afoot in our land and the necessity for a heightened Lutheran response to this challenge of the 20th century. His report concluded by suggesting that as Lutherans we have a theological background that enables us to contribute significantly to the multifaceted, interfaith task. "The task," he said, "requires all of us—even all of us Lutherans."

Minutes

The Minutes for Sessions 1 and 2 of the convention (TB 219—222, 247—249) were presented to the delegates for adoption. Prior to adoption it was pointed out that in line 45 (TB 247) the words "by District meetings in 1983 and" should be stricken and in line 26 (TB 249) the word "Res. 2-06" should have been "Res. 2-05." The Minutes were then adopted as amended.

Elections

The Floor Committee on Elections reported on the results of the third ballot for First Vice-President of the Synod. It was reported that 1,007 votes had been cast with 504 needed to elect. The results of the balloting were as follows: Maier—33, Mueller—426, Sauer—548. Dr. Robert Sauer was thus declared elected as First Vice-President of the Synod. Following the announcement, he addressed the delegates briefly, thanking them for their confidence and assuring them of his continued efforts to serve the Synod to the best of his ability.

The Floor Committee on Elections then announced that a write-in ballot was being prepared for the remaining Vice-Presidential positions and would be distributed shortly.

Task Force

Beginning its presentation at this session the Floor Committee on Task Force introduced Res. 2-04A. This resolution had been prepared as a result of a request of the convention. A specially printed report was distributed to the delegates. During the distribution a motion for referral of Res. 2-05 (TB 47) was entertained. On a point of order the Chair ruled that the action presenting the proposal for referral was legitimate and would be dealt with following the hearing of Res. 2-04A. The Chair was sustained in ruling that Res. 2-04A should be

heard before ruling on the legitimacy of the motion for referral of Res. 2-05.

An amendment was introduced asking that the Board of Stewardship be retained as a separate board. The amendment, however, was declined as was a motion asking for the extension of time for Committee 2 to complete action on Res. 2-04A.

Higher Education

Chairman Lloyd Behnken of the Floor Committee on Higher Education began the work of the committee, pointing to the tremendous blessings which God has given to The Lutheran Church—Missouri Synod through its system of colleges and seminaries. Res. 6-10A (TB 239) was then introduced calling for the establishment of terms of office of college and seminary presidents. The establishment of such terms would have required a change in the Bylaws of the *Handbook* of the Synod. The delegates, however, declined the proposal, retaining the practice of an unlimited term of office for these executives. Res. 6-11 (TB 118) was next considered, calling for the extension of the term of service for college and seminary presidents to a maximum age of 70. Before introducing the resolution the committee had changed the words in line 56 which stated "any time after the end of the school year" to "the end of any term of office after." During the discussion it became apparent that this change was no longer appropriate since Res. 6-10A (TB 239) had not been adopted. Action on this resolution was delayed until a legal opinion could be secured. After considering several other resolutions, a legal opinion was secured, recommending the retention of the original wording. Res. 6-11 (TB 118) was then adopted as originally printed.

In order to permit some latitude for granting tenure to faculty members who had not completed five full years of creditable service as a member of the faculty of one or more of the educational institutions of the Synod the delegates adopted Res. 6-12 (TB 119), calling for a change in Bylaw 6.54 a, 1 of the *Handbook* of the Synod. They also revised *Handbook* regulations relating to the provisions for retirement of faculty members in order to bring them into conformity with federal law. (Res. 6-13A, TB 240).

Elections

Chairman Simon of the Floor Committee on Elections explained the procedures of balloting for the remaining vice-presidential positions. Following the explanation, forms for balloting were distributed, and after delegates had made their written nominations, the forms were gathered and nominations for the remaining vice-presidential positions were declared closed.

Presentation

Dr. Ralph Reinke, president of Concordia Publishing House, addressed the delegates, describing what had occurred since a directive of the 1962 convention of the Synod instructed Concordia Publishing House to assemble the writings of its first President, C. F. W. Walther.

Since that time and since the work had been taken up by the Commission on Church Literature, six volumes of the selected writings of Dr. Walther had been completed. Especially bound volumes of these writings were presented to Dr. Preus as symbolic of the work which had been done in carrying out the assignment of the Synod. They were presented by Dr. Martin Scharlemann; Dr. John Drickamer; and Dr. August Suelflow, as senior editor and brother of one of the translators. Dr. Preus responded with thanks for the volumes and for the work which had been completed.

Introduction

Dr. Milton Carpenter, former Treasurer of the Synod, and Dr. George Wittmer, a former Vice-President of the Synod, were introduced to the delegates.

Theology and Church Relations

Chairman Cloeter of the Floor Committee on Theology and Church Relations introduced Res. 3-02 (TB 67), calling for the implementation of pro-life programs. Before discussion was begun, Dr. Jean Garton, president of Lutherans for Life and author of "Who Broke the Baby?" addressed the convention. She spoke of the effect of the courageous witness of The Lutheran Church, which has been very strong in the pro-life area, and asked the delegates to adopt the resolution supporting efforts to go Forward in Remembrance of life which has been created by God. An amendment calling for the addition of the words "and to support a pro-life amendment to the United States Constitution" to the last resolved was approved. The resolution was then adopted as amended. By taking this action the convention called for support for a pro-life stance in both the United States and Canada, encouraged the Board for Youth Ministry, the Board of Parish Education, and the Board for Social Ministry and World Relief to prepare materials for all ages in the church which will present the Synod's opposition on the basis of the Scriptures to willful abortion, and encouraged its auxiliary organizations to lend support and witness to the efforts of the church in the area of pro-life concern. "The Lutheran Hour" was also encouraged to devote one of its programs annually to the support of this cause and "This Is the Life" was encouraged to make this issue one of its programs. The congregations of The Lutheran Church—Missouri Synod were urged to form new chapters of Lutherans for Life and pastors were asked to give a clear witness and wholehearted support to the position of the Synod on the pro-life question.

At this point the delegates were asked to reconsider Res. 3-01 (TB 65), which had been adopted in a previous session. After listening to a number of opinions and hearing from President-elect Bohlmann, who spoke in opposition to reconsideration, the delegates declined to reopen discussion of Res. 3-01. The Chairman then stated that this matter could not be brought up again in the remaining sessions of the convention. Discussion was begun on Res. 3-03 (TB 215) calling for the preparation of guidelines for inter-Christian relationships.

The delegates declined to consider a substitute motion which asked the CTCR to prepare guidelines on unionism and sectarianism to assist the officials, pastors, teachers, congregations, and individuals of the Synod to live together under the rule and norm of Holy Scripture. They also declined an amendment which would have removed the last resolved from the resolution. The resolution was then adopted as presented asking the CTCR to prepare guidelines for inter-Christian relationships, for all the members of the Synod to study these guidelines in the light of Scripture and the Lutheran Confessions, and to report their findings to the Commission on Theology and Church Relations. While these are being prepared all members of the Synod were asked to abide by the decisions which the Synod has made in view of Article VI of the Constitution of the Synod. By adopting Res. 3-04 (TB 68) the convention declined to divide altar and pulpit fellowship since these two were considered to be inseparable. With the adoption of Res. 3-05 (TB 69) a decision was made to continue membership in the Lutheran Council in the U.S.A. Synodical representatives on the Council were asked to continue to provide Scriptural and confessional witness to the doctrinal and ethical issues confronting Lutheranism in America and the Board of Directors is to continue to evaluate the cost of the Synod's membership in the Council in relation to the benefits received and avenues for service provided.

Res. 3-06 (TB 69) assuring The American Lutheran Church, the Lutheran Church in America, and the Association of Ev. Lutheran Churches of the desire of The Lutheran Church—Missouri Synod to seek agreement in Biblical and confessional doctrine and practice whether or not these church bodies continue to exist as individual denominations or in a new organizational structure was introduced. An extended amendment was introduced from the floor to be added to the resolution at line 56 (TB 69). Time expired before discussion could be completed on this resolution.

Closing Devotion

Closing devotions for the afternoon session were led by Dr. Walter Rosin, executive secretary of the Board for Higher Education.

Session 6

July 7, Morning

Opening Devotion

Dr. August Suelflow again led the delegates in the opening devotion asking them to join him in the singing of the hymn "Let the Children Hear the Mighty Deeds." In addressing the delegates he spoke of the importance of elementary education in the establishment of congregations from the time the Synod was founded. He described the branch system of education in effect in Chicago which resulted in the establishment of many daughter and granddaughter congregations.

Acceptance Statement

President-elect Ralph Bohlmann and his wife were

introduced to the convention delegates. Speaking to the convention, Dr. Bohlmann expressed thanks for the high honor which had been bestowed upon him and for the kindness of the delegates. He asked their prayers for him and for his family as they in turn would pray for the church.

He pointed out that he did not seek the office nor had he encouraged anyone to campaign for him. He had taken this route because he loved his work as president of the seminary, which he considered to be his parish, and because he had always felt that the office should seek the man, never the man the office. In spite of his feelings of inadequacy and his love for the seminary, he announced that he would accept the office which had been conferred upon him as President of The Lutheran Church—Missouri Synod. He pointed out that he was pleased not to be the preferred candidate of any organized group and his prayer was that his presidency would promote unity within the Synod and that we would be able to forge a consensus among ourselves, keeping faithful to our Lutheran heritage and zealous for the sharing of the Gospel. It was his hope that members of the church would be known as disciples of Christ rather than conservative, moderate, liberal, or any other designation.

He asked the delegates not to consider him as some messianic figure with all the answers or as one who could work miracles. "Nevertheless," he said, "we have Jesus Christ who can and who does perform miracles." Dr. Bohlmann stated that during his presidency he hoped to listen before he acted and to hear the church's questions before offering easy answers. He hoped to become familiar as quickly as possible with District Presidents, their staffs, the staff of the Synod, with its colleges, and with the partner churches, as well as the hurts of minorities.

It was his hope that in the decade of the '80s we would build on the Forward in Remembrance opportunities. He also pointed to the need for a consensus with other Lutheran church bodies and the patience which is required to reach this consensus. He requested patience and study of the Word of God in this vital area of relationship to other Lutherans, reminding the delegates that freedom under the Gospel must obtain in our midst.

He commended Dr. Preus, President of The Lutheran Church—Missouri Synod, whom he described as a colorful, dynamic, and a sometimes controversial leader. However, Dr. Bohlmann stated it as his conviction that history would record the past 12 years have been one of the most remarkable in American church history since a liberal trend in theology in the Synod was reversed but in such a way that it remained intact and committed to the Gospel. Dr. Bohlmann stated that he looked forward to serving with Dr. Sauer and other leaders of the Synod and prayed for a rich measure of the Holy Spirit upon the work which he had been asked to assume.

Elections

Chairman Simon of the Floor Committee on elections

reported the results of the nominating ballot of the previous session. The 12 candidates receiving the highest number of votes are to serve as the ballot for the remaining vice-presidential positions. After a large number of District Presidents as well as Rev. Leroy Biesenthal had withdrawn their names, a ballot which was adopted consisted of the following: Charles Mueller, Walter A. Maier, Jr., Guido Merckens, Joseph Lavalais, Gerhardt Hyatt, Paul Zimmerman, George Wollenburg, August Bernthal, Martin Scharlemann, Oswald Hoffmann, Wilbert Sohns, and Edward Westcott.

Point of Privilege

Responding to a point of privilege which was granted, a delegate expressed his strong opposition to the preparation of voting lists and suggested either that the Nominating Committee be dismissed and voting lists be prepared by such groups and ratified by the Synod or that delegates would deliberately vote against those whose names appeared on these lists. His concern was that delegates make their choice on the basis of responsible information and nominations provided by the Nominating Committee elected by the Synod. President Preus also stated his opposition to the preparation of such lists and indicated his pleasure that President-elect Bohlmann had also opposed them.

Task Force

Res. 2-04A, which had been specially printed and distributed and upon which discussion had begun in a previous session, was reintroduced to the delegates. An amendment calling for the removal of the Commission on Worship from the Board for Parish Services and the establishment of it as a separate board was declined by the convention. This action was taken after the delegates had received a call for conclusion of debate on both the amendment and the pending resolution. A motion to divide the question of closing debate on the amendment and closing of debate on the resolution had been introduced and the delegates had agreed to close debate on the amendment. After further discussion on the resolution, Res. 2-04A was adopted. The resolution stated, "Resolved, That the following Task Force II recommendations in Section F be adopted as amended:

1. That the following *elected program boards* be constituted:

BOARD FOR PARISH EDUCATION

(Including present functions of the boards or commissions of Parish Education, Church Literature, Worship, Lay Higher Education, and Services to the Mentally Retarded)

BOARD FOR EVANGELISM SERVICES

BOARD FOR YOUTH SERVICES

BOARD FOR MISSION SERVICES

(Including present functions of the boards or commissions for Missions, Armed Forces, and Black Ministry)

BOARD FOR PROFESSIONAL EDUCATION

(Including present functions of the boards for

Higher Education, Colloquy, and Lay Ministers)

adhere as closely as possible to the patterns set forth above.

Reconsideration

A request was made for reconsideration of Res. 2-05 (TB 47). Since notice for intent to introduce a motion for reconsideration had not been received in time, a motion was made to suspend the rules governing this situation. The delegates agreed to suspend the rules and then also agreed to reconsider Res. 2-05. After a short period of discussion Res. 2-05 (TB 47) was adopted by the convention, constituting two appointed support services boards, the Board for Communication Services, and the Board for Social Ministry Services.

Res. 2-08A which had also been specially printed and distributed to the delegates was next considered and adopted. The resolution provided for a procedure for filling positions during the transition period between the present structure and new structure of boards and the length of service of those elected. The resolution which was adopted is as follows:

Resolved, That the following Task Force II recommendation in Section B be adopted, as amended:

5. That positions on the various elected and appointed boards and commissions listed in this section B be filled in the following manner:

- a. Board for Parish Services—
Elected in 1981 for five years: two clergy, one teacher, two laypersons
Carried over from present board of Parish Education: one pastor, two teachers, one layperson
- b. Board for Evangelism Services—
Elected in 1981 for five years: one clergy, one teacher, two laypersons
Elected in 1981 for two years: one clergy, one teacher, one layperson
Carried over from present board: one clergy, one layperson
- c. Board for Youth Services—
Elected in 1981 for five years: one college representative, one teacher, one layperson
Elected in 1981 for two years: 4 youth
Carried over from present board: one pastor, one layperson
- d. Board for Mission Services—
Elected in 1981 for five years: two clergy, one layperson
Elected in 1981 for two years: one clergy
- e. Board for Professional Education Services—
Elected in 1981 for five years: one clergy, one teacher, two laypersons
Elected in 1981 for two years: one clergy, one teacher
- f. All appointments to appointed boards and commissions shall terminate at the end of December 1983, unless otherwise stipulated in the Bylaws.
- g. For those persons serving at present on continuing commissions the current limited tenure rules shall apply; for persons newly appointed and not serving a previous term the new limited tenure rules shall apply.
- h. Terms of office shall be restricted to six years at the longest and no boards or commissions shall any longer be exempt from the limited tenure regulations.
- i. Any questionable instances regarding length of terms or limited tenure shall be referred for decision to the Commission on Constitutional Matters, which shall

Essay

Continuing the Bible study relating to stewardship, Dr. Guido Merckens, Second Vice-President of the Synod, led the discussion of relevant passages relating to the concept of gifts which the Holy Spirit has given to individuals in the church. Dr. Merckens was replacing Dr. Henry Eggold, who had originally been scheduled to carry out this assignment but who was not able to because of illness.

Recognition

Prior to presenting their leaders, Dr. Preus spoke of the important work which is carried out by auxiliary organizations of the Synod. He pointed out that one of the greatest pleasures of his presidency was the opportunity to propose a new youth organization which has now come into being.

Donald Brosz, president of the International Lutheran Laymen's League, was introduced to the convention. He brought greetings from that organization to all who were present and said that it was impossible to recount everything that has happened in the ILLL for which we should give praise to the Lord. He pointed out that he could refer to "The Lutheran Hour" or the Lutheran Television Ministry or to expanding Hispanic ministry. The cost of the programs of the ILLL is now over \$10 million. Nevertheless, he pointed out that much work still needs to be done. The LCMS has the tools to spread the message of God's love in Jesus Christ, the power to pass it on. He reminded the delegates of the international convention of the ILLL which will be held in Dearborn, Mich., under the theme, "I chose you."

Mrs. Helen Gienapp, chairman of the Lutheran Women's Missionary League, referred briefly to some of the things which had happened at the recent convention of the LWML in Milwaukee. She said that the presence of the Holy Spirit was very obvious as women who were gathered there worshiped together. Among those things to which she made reference is the program of the LWML which is known as the "Mustard Seed" program and the new material which has just been made available. She reminded the delegates that the LWML is a mission organization concerned with Mission outreach and service. While 75 percent of the funds gathered through the mite box offerings remains in the Districts, 25 percent has been gathered in the national level and will be used to support 10 different projects of all kinds which were chosen at the convention in Milwaukee. She ended her remarks by expressing thanks to the pastors and their congregations for the support of the LWML.

Richard Bimler, executive secretary of the Board for Youth Ministry, briefly addressed the convention, expressing his joy at the response to the Lutheran Youth Fellowship. He pointed out that this group is not an auxiliary organization, but a group of young people within the Synod and is only one part of the total youth ministry. He introduced Terry Dittmer of the staff of the

Board for Youth Ministry who in turn introduced the executive officers of Lutheran Youth Fellowship. In 1979 the first LYF group became affiliated and now consists of over 3,200 affiliated groups. After the convention had been addressed by each of the members of the executive staff, Dr. Preus was made an honorary Lutheran youth.

Elections

Chairman Simon of the Floor Committee on Elections distributed ballots for the election of the remaining Vice-Presidential positions. After the delegates had voted and ballots had been gathered, the balloting was declared closed.

Point of Order

A delegate asked for a reconsideration of Res. 2-25, indicating that he had given notice that he would be requesting this reconsideration. He was informed that the motion for reconsideration could be made at a later time.

Point of Privilege

Upon being granted a point of privilege, a delegate introduced a resolution relating to the acceptance of guidelines which are to govern the Synod since fellowship between The American Lutheran Church and The Lutheran Church—Missouri Synod has been rescinded. The Chairman pointed out that it would be appropriate to offer this resolution at the time when Committee 3 appears once again before the convention.

Parish Services

The convention resolved to do more to meet the needs of persons who are mentally retarded (*TB* 137, Res. 7-01), to support Lutheran Youth Fellowship and other parish youth ministries (*TB* 138, Res. 7-04), to support and expand the 1983 youth gathering (*TB* 139, Res. 7-05) and to involve youth more in decision-making processes (*TB* 139, Res. 7-06). After adding to the final resolved the words, "which present the Law and the Gospel to meet specific needs in areas such as abortion, the draft, drug and alcohol abuse, and premarital sex," the convention adopted Res. 7-07 (*TB* 139), which reaffirmed youth ministry as the emphasis for the 1983 convention. After striking the words "either Luther's Small Catechism in contemporary English or" the convention resolved to use only the 1943 edition of Luther's Small Catechism (*TB* 138, Res. 7-03).

Devotions

Dr. Victor Constien, secretary of the Board of Parish Education, led the closing devotions.

Session 7

July 7, Afternoon

Opening Devotion

Dr. August Suelflow continued his series of opening devotions by asking the delegates to join in the singing

of "A Mighty Fortress Is Our God." Choosing a section from the Epistle to the Hebrews, he cited three important passages: (1) "Remember your leaders who spoke to you the Word of life." (2) "Jesus Christ, the same yesterday, today, and forever." (3) "Do not be carried about by various and strange doctrines." He then characterized each of the Presidents of the Synod, describing the way in which they had used their various talents in the leadership of the Synod. The devotion was closed with prayer and with the singing of stanza 3 of the hymn "Now Thank We All Our God."

Elections

Chairman Simon of the Floor Committee on Elections reported on the elections for the remaining Vice-Presidential positions of the Synod. He reported that 1,030 votes had been cast with 516 needed for election. The results of the vote were as follows: Mueller—503, Maier—503, Merckens—629, Lavalais—642, Hyatt—571, Zimmerman—239, Wollenburg—317, Bernthal—276, Scharlemann—83, Hoffmann—210, Sohns—33, Westcott—91. As a result of the balloting, Dr. Joseph Lavalais, Dr. Guido Merckens, and Dr. Gerhardt Hyatt were declared to be the Second, Third, and Fourth Vice-Presidents of the Synod, respectively. Chairman Simon then announced that a runoff election would be held between Walter A. Maier, Jr., and Charles Mueller for the position of Fifth Vice-President of the Synod. After the ballots had been distributed, voting had taken place, and the ballots gathered once again, the election was declared closed.

Minutes

The Minutes for Sessions 3 and 4 were adopted by the delegates after several corrections were made by the Convention Secretary. On line 68 (*TB* 264) the number 1,100 was changed to 1,110. In lines 32—34 (*TB* 264) the words "and one request which had been legitimately made was withdrawn by means of a written notice" were added after the word "time." In line 6 (*TB* 266) the words "next began consideration of the entire" were replaced with the words "then adopted."

Constitutional Matters

Chairman Spitz of the Floor Committee on Constitutional Matters introduced Res. 5-21 (*TB* 259), which called for the acceptance of Good Shepherd Lutheran Church, Erie, Kans., Kansas District, into the Synod. This resolution was adopted. The delegates also adopted Res. 5-02A (*TB* 259), thereby referring the membership application of Messiah Lutheran Church, Pittsburg, Kans., back to the District for presentation to the Kansas District Commission on Adjudication for review and recommendations. The convention adopted Res. 5-07 (*TB* 102), providing guidelines for new corporations related to the Synod and affirmed the right of the Ohio District to incorporate its Church Extension Fund through the adoption of Res. 5-06A (*TB* 187).

A motion calling for the reintroduction of the consideration of the membership of Beautiful Savior Lutheran

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Church, Boise, Idaho, which had previously been accepted into membership with the Synod, was declined.

Task Force

Res. 2-03A (TB 233), which defined the membership and function of the Board of Directors, was introduced to the delegates after the word "shall" had been changed to "may" in line 51 (TB 233). An amendment which would have added the words "no District shall be represented simultaneously by both a pastor and a layperson" in line 19 was declined. During discussion of the amendment a delegate stated that an identical amendment had been rejected by previous convention action. The Chairman declared that this was an amendment to a new resolution, Res. 2-03A rather than Res. 2-03. The resolution was adopted.

Elections

Chairman Simon of the Floor Committee on Elections reported the results of the election for the remaining position of Fifth Vice-President of the Synod. The results of the election were Maier—524, Mueller—503. Dr. Walter A. Maier, Jr., was declared to be the Fifth Vice-President of the Synod.

Recognition

Dr. Ralph Bohlmann, president of Concordia Seminary, St. Louis, introduced Dr. Hoerber of the faculty of the seminary, who called upon Dr. Martin Scharlemann

to read the citation for conferral of the honorary doctor of divinity degree upon Bishop Fierla of Poland. The degree was conferred upon him because of his outstanding leadership in the Polish Lutheran Church. The citation is found on page 270 of *Today's Business*. Dr. Fierla responded with thanks to the seminary and to The Lutheran Church—Missouri Synod.

President Preus also announced that Concordia Theological Seminary, Fort Wayne, was conferring an honorary doctorate upon Nelson Unwene, president of The Lutheran Church of Nigeria.

Chaplain Milton Ernstmeyer introduced Rev. Leland Stevens, chairman of the Armed Forces Commission, to present the Martin of Tours Silver Medal to Dr. Preus in recognition of his many years of personal support of the Armed Forces Commission and for his spiritual leadership in support of the Armed Forces. This is the highest medal which is awarded by the group.

Mr. James Kirchoff was introduced to the convention. He was given the honor of presenting the Christus Magister Award, an award conferred by the Lutheran Education Association, to Dr. Walter Hartkopf as an outstanding educator. Dr. Hartkopf had been selected from among 113 nominations which were received.

Task Force

At this point a motion was introduced calling for reconsideration of Res. 2-25 (TB 185). After brief discussion the delegates declined to reconsider this motion by



The new President and Vice-Presidents

a vote of 362 in favor of reconsideration as opposed to 497 against reconsideration. The Chairman pointed out that this resolution can no longer be brought before the assembly except by unanimous consent.

The convention next began consideration of Res. 2-12 (*TB* 51) which would provide for District representation in the nominating process. This resolution called for members of the Nominating Committee to be elected by the Districts with one-half of the Districts electing a professional church worker and one-half electing a layman with the roles reversed every three years. The Chairman declined to entertain a substitute motion since the same result would be effected if Res. 2-12 was defeated. After 30 minutes of debate, the convention agreed to vote on the resolution. A division of the house showed that 565 favored the resolution while 392 opposed it. The resolution was therefore adopted.

Higher Education

Chairman Lloyd Behnken of the Floor Committee on Higher Education reintroduced Res. 6-14 (*TB* 120), on which discussion had been begun in a previous session. This resolution dealt with the establishment of placement procedures for teacher candidates in conformity with the document approved by the Board of Assignments. After a short period of discussion the delegates agreed to cease debate and adopted the resolution as presented.

Arthur Brackbusch, chairman of the Board for Higher Education, introduced an audiovisual presentation which had been prepared, describing the history and needs of the higher education of the Synod. Following this presentation the delegates adopted Res. 6-01 (*TB* 111), thanking and praising God for the blessings which had been bestowed on synodical higher education. This resolution was adopted after the delegates had agreed to add the words "Board for Higher Education" in line 24 (*TB* 111). Discussion was begun on Res. 6-17A (*TB* 241), which called upon the Synod to prevent a decrease in the present percentage of its college support. During the discussion an amendment was introduced to the effect that "the Board of Directors be authorized and directed to borrow dollars to maintain the 25 percent level of support when congregational gifts to Synod are insufficient." Time expired before action on the resolution could be completed.

Closing Devotions

Dr. Robert Sauer, newly elected First Vice-President of the Synod, was called upon to lead the delegates in devotion for the afternoon session.

Session 8

July 7, Evening

Opening Devotion

Opening devotions for the evening session were conducted by Dr. August Suelflow, who in his devotion described the beginnings of social ministry within The Lutheran Church—Missouri Synod, a ministry in which it has been involved since the time of its founding.

Social Ministry

Before offering its resolutions for consideration by the convention, Mr. Eugene Crawford, an American Indian, presented President Preus with a peace pipe. The Rev. Bryant Clancy, a member of the Floor Committee on Social Ministry, who had become ill during the convention, thanked the delegates for their prayers during his recovery.

Chairman Barth of the Floor Committee on Social Ministry introduced Res. 8-02 (*TB* 145), which encouraged congregations and their members to discuss the subject of hunger and human needs and to generously support the World Relief/World Hunger Programs of the Board of Social Ministry and World Relief. This resolution was adopted as presented. By adopting Res. 8-03 (*TB* 146) the staff of the Board of Social Ministry and World Relief was directed to consult with the Board of Directors of the Synod to seek funds to convene a national conference of top LCMS policymakers to study the topic "The Church in Service to Society." The conference is also to review the Social Ministry affirmations and to make appropriate recommendations through the Board of Social Ministry and World Relief to the Synod. By approving Res. 8-04 (*TB* 146) the convention asked the Board of Directors of the Synod to continue to search for funding for a staff person to provide ongoing leadership, training, and guidance in relation to the health of professional church workers and their families. The resolution was adopted as presented after the delegates had declined a motion which asked that the Concordia Health Plans consider the funding of such a person.

After introducing the resolution encouraging the donation of kidneys and other organs at the time of death in order to relieve the suffering of individuals requiring organ transplants (Res. 8-05, *TB* 147), Dr. Leslie Weber, executive secretary of the Board of Social Ministry and World Relief, introduced Mr. Albert Beckler of Grand Island, Nebr. Mr. Beckler gave his personal testimony to the value of such transplants which he had experienced as a result of the effects of diabetes. He required the transplanting of a kidney. The kidney which was donated by his brother has been functioning well since April 1974. After losing his eyesight it was recognized that a pancreas transplant was needed. The original transplant, a portion of the pancreas of his sister, was not successful. Since that time he has received a pancreas from a child who had died, and he is one of the very few people with whom this kind of operation has been successful. After some discussion and after hearing further testimony from members of the convention with regard to the value of transplants, the resolution was adopted as presented.

Nominations

Chairman Eldor Meyer of the Floor Committee on Nominations described the work which was involved in the preparation of a slate of candidates for the various offices and boards. He expressed his thanks to the committee for the work which had been done and

especially to Mrs. Willard Krueger, who though she was not a member of the committee, served well as its secretary. Following this, Pastor Willard Krueger, secretary of the committee, read the names of nominees for the various offices and boards.

During the discussion it became apparent that a decision would have to be made regarding the election of members to boards for five- or two- year terms. The delegates agreed to a procedure whereby those elected for five- year terms and two- year terms would be determined on the basis of the number of votes received, those receiving the highest number of votes being elected to five-year terms as required for membership on the board.

Delegates were reminded that nominations made from the floor would have to be accompanied by the required documentation, including the consent of the nominee to serve in the office if elected. A list of nominees which was adopted by the convention is as follows:

* Incumbent † Floor Nominations

Secretary

Richard A. Krogen, Coon Rapids, MN (MNS)
*Herbert A. Mueller, St. Louis, MO (MO)

Treasurer

Wayne E. Krueger, Springfield, IL (CI)
*Norman D. Sell, St. Louis, MO (MO)

Board of Directors

PASTORS

*Kenneth W. Behnken, San Clemente, CA (SC)
†Inno A. Janssen, San Francisco, CA (EN)
*Henry Koepchen, Setauket, NY (AT)
Robert J. Leege, Ute, IA (IW)
Victor Marxhausen, White Bear Lake, MN (MNS)
Daniel Ondov, Lincoln, NE (NEB)
†John D. Poole, Richmond, VA (SE)

TEACHERS

*William E. Ludwig, Kalispell, MT (MT)
Karl G. Schmidt, Shaumburg, IL (NI)

LAYPERSONS

†Charles Bernt, Brooklyn, NY (AT)
Roger Bettin, Lake Worth, FL (FG)
†Arthur P. Brackebusch, Missoula, MT (MT)
Edward A. Engel, Detroit, MI (EN)
Eugene E. Fincke, Belleville, IL (SI)
Herbert E. Freise, Walla Walla, WA (NOW)
Walter Kayser, Stanwood, MI (EN)
†Florence Montz, Bismarck, ND (ND)
Marvin O. Moser, Livonia, MI (MC)
*Harold M. Olsen, Springfield, IL (CI)
*Lester W. Schultz, Green Bay, WI (NW)
†H. Edwin Trusheim, Ballwin, MO (MO)
Roger Wheeler, Bloomington, MN (MNS)

Board of Appeals

PASTORS

Carl E. Borchardt, Winnipeg, MB (MS)
*Victor T. Hellmann, Milwaukee, WI (SW)
Robert G. Hoerber, Clayton, MO (MO)
*Matthias R. L. Krey, Windsor, ON (ON)
Oscar E. Milke, Crestview, FL (SO)
Marcus T. Strohschein, Prior Lake, MN (MNS)

LAYPERSONS

*Richard G. Bodestab, Chicago, IL (NI)
David E. Grossmann, Cincinnati, OH (OH)
*Ronald A. Ruff, North Platte, NE (NEB)

Daniel Utter, Minneapolis, MN (MNS)

Concordia Publishing House Board of Directors

PASTORS

*J. Barclay Brown, Casper, WY (WY)
†Martin L. Koehneke, Appleton, WI (NW)
Edward A. Kucera, Sharon, PA (S)
Frederick A. Niedner, Sr. Salem, OR (NOW)

LAYPERSONS

*Milton P. Koch, College Park, MD (SE)
Melvin M. Olsen, San Jose, CA (CNH)
John A. Roegge, Minneapolis, MN (MNS)
*Enno T. Sauer, Louisville, KY (IN)

Board for Evangelism Services

PASTORS

L. Dean Hempelmann, St. Louis, MO (MO)
Bruce J. Lieske, North Fond du Lac, WI (SW)
Ron C. Miller, Des Moines, IA (IW)
*Oswald A. Waech, Los Alamitos, CA (SC)

TEACHERS

Jack Bushek, Bend, OR (NOW)
Dale Hartman, Orange, CA (SC)
Louis C. Jander, LaGrange, TX (TX)
Walther C. Klenke, Hickory, NC (SE)

LAYPERSONS

Ted Aalbersberg, Utica, MI (MI)
Marjorie J. Hutton, Florissant, MO (MO)
Pauline R. Miller, Arlington Heights, IL (NI)
*Helen I. Morris, Mankato, MN (MNS)
William J. Preuss, Seward, NE (NEB)
Larry Zehner, Punta Gorda, FL (FG)

Board for Professional Education Services

PASTORS

†Armand J. Boehme, Muscoda, WI (SW)
†Arthur J. Crosmer, Twin Falls, ID (NOW)
†Norman L. Groteluschen, Memphis, TN (MDS)
†Carl A. Heckmann, Austin, TX (TX)
†Robert H. King, Jefferson City, MO (MO)
Robert W. Koch, Warsaw, IN (IN)
*Charles A. Reimnitz, Lincoln, NE (NEB)
Walter H. Roschke, Cincinnati, OH (OH)
John C. Schildwachter, Dodge Center, MN (MNS)
Edwin Suelflow, Milwaukee, WI (SW)

TEACHERS

Thomas M. Buck, Wauwatosa, WI (SW)
Roy Kaiser, Rochester, MI (MC)
Wilbur Kleinschmidt, Shawano, WI (NW)
Lowell Klemm, Elkhart, IN (IN)
Arthur L. Linnemann, Portland, OR (NOW)
Ralph E. Nitz, Springfield, IL (CI)

LAYPERSONS

William R. Ballowe, Benicia, CA (SC)
*Alvin W. Czanderna, Lakewood, CO (CO)
Forrest Strand, Farmington, MI (EN)
Richard J. Ungrodt, Mequon, WI (SW)
Marvin H. Zastrow, Little Falls, MN (MNN)

Board for Mission Services

PASTORS

*Eugene R. Bertermann, Orange, CA (SC)
Thomas H. Glammeyer, Youngstown, OH (OH)
Peter R. Hunt, Selma, AL (SO)
†James P. Johnson, Venice, CA (SC)
Harley L. Kopitske, Brillion, WI (SW)
Bernhard W. Lutz, Bozeman, MT (MT)
Shang Ik Moon, Irvine, CA (SC)
Paul C. Mueller, Sioux City, IA (IW)
†Robert F. Schmidt, Seattle, WA (NOW)
*Wilbert J. Sohns, Cheyenne, WY (WY)
†Stanton A. Yingling, Jr Albany NY (AT)

LAYPERSONS

Richard W. Henningfield, Council Bluffs, IA (IW)

William J. Jorns, Manhattan, KS (KS)
 *Dorothy Rosin, Fort Wayne, IN (IN)
 †Franklin W. Schmidt, Fraser, MI (MC)
 C. Arthur Schoessel, Rock Island, IL (CI)
 H. David Thurston, Ithica, NY (EA)

Board for Parish Services

PASTORS

*Maynard H. Brandt, Emma, MO (MO)
 David V. Dissen, Clearwater, FL (FG)
 *Raymond A. Mueller, St. Louis, MO (MO)
 Allen W. Schade, Mississauga, ON (ON)
 †William F. Wedig, New Orleans, LA (SO)

TEACHERS

H. Allen Herbst, Springfield, IL (CI)
 *Fay R. Richert, New Haven, IN (IN)
 †Martin F. Wessler, Greendale, WI (SW)

LAYPERSONS

Joe Frost, Austin, TX, (TX)
 *Roy H. Guess, Casper, WY (WY)
 Ethel P. Lesh, Clifton NJ (NJ)
 *James E. Price, University City, MO (MO)

Board of Youth Ministry

TEACHERS

William D. Cochran, Collinsville, IL (SI)
 Dennis E. Wallinger, Milwaukee, WI (SW)

LAYPERSONS

*Lynn R. Gergens, Kitchener, ON (ON)
 William E. Schultz, Henning, MN (MNN)

Synodical School Representatives

Robert A. Dargatz, Irvine, CA (SC)
 William O. Karpenko, Seward, NE (NEB)

YOUNG PEOPLE

Sue Ashby, Aurora, CO (CO)
 Debbie Colbert, Arnold, MO (MO)
 Jonathan J. Coyne, San Francisco, CA (CNH)
 Dana Duensing, Bremen, KS (KS)
 Garry V. Gehlback, Lincoln, IL (CI)
 Stephen Hartman, Moore, OK (OK)
 Jan Hoyer, Kearney, NE (NEB)
 Mark A. Joachim, Agar, SD (SD)
 Trudi Rateike, Arlington Heights, IL (NI)
 S. T. Williams, Jr., Gary, IN (IN)

Commission of Adjudication

PASTORS

†Beryl D. Droegemueller, Vista, CA (SC)
 *Cecil A. Klages, Grand Haven, MI (MC)
 Ronald R. Reisdorf, Winnipeg, MB (MS)
 *Ottis L. Sauls, Seymour, IN (IN)
 Harry D. Smith, Cincinnati, OH (OH)

LAYPERSONS

*Edward H. H. Garber, York, PA (SE)
 Grant Glatt, Arnold MO (MO)
 Walter C. Miller, Plankinton, SD (SD)
 *Walter F. Tesch, Milwaukee, WI (SW)

Commission on Theology and Church Relations

PASTORS

Carl L. Bornmann, Luxemburg, WI (NW)
 *George Dolak, Natrona Heights, PA (S)

TEACHERS

*Marvin P. Erdman, Ceylon, MN (MNS)
 Lyle W. Saeger, Wauwatosa, WI (SW)

LAYPERSONS

David W. Hilgert, St. Charles, MO (MO)
 Stanley P. Koelling, Ridgewood, NY (AT)

Board of Control†—Ann Arbor

LAYPERSONS

*Charles E. Bosma, Beech Grove, IN (IN)
 Vincent C. Braun, Warren, OH (OH)
 Karl W. Mueller, Rochester, MI (MC)
 J. Gerald Wallace, Warsaw, IN (IN)

Board of Control—Austin

LAYPERSONS

Robert Bauer, Nome, TX (TX)
 Arthur F. Samuel, San Antonio, TX (TX)

† These boards were renamed "Board of Regents."

Board of Control—Bronxville

LAYPERSONS

Betty A. Duda, Oviedo, FL (S)
 *Thomas N. Olsen, Allendale, NJ (NJ)

Board of Control—Concordia, MO

LAYPERSONS

John W. Lottes, Kansas City, Mo (MO)
 Clyde E. Spruell, Chickasha, OK (OK)

Board of Control—Fort Wayne

PASTORS

Barri, C. Foerster, Caro, MI (MC)
 *Walter C. Maas, Indianapolis, IN (IN)

LAYPERSONS

William C. Christian, Miami, FL (FG)
 John A. Daniels, St. Louis, MO (MO)
 *David G. Ebeling, Bloomington, IN (IN)
 *Ronald L. Reinking, Fort Wayne, IN (IN)

Board of Control—Irvine

LAYPERSONS

*Michael D. Antonovich, Los Angeles, CA (SC)
 Walter F. Brunn, Carlsbad, CA (SC)
 Leslie Consoer, Prescott, AZ (SC)
 *Edgar H. Fickenscher, Saugus, CA (SC)

Board of Control—Milwaukee

LAYPERSONS

*Leo A. Bordeleau, Green Bay, WI (NW)
 E. R. Brann, Madison, WI (SW)
 Ralph A. Meyer, Montfort, WI (SW)
 Rodney L. Schroeder, Grafton, WI (SW)

Board of Control—Portland

PASTORS

*†Walter A. Anderson, Beaverton, OR (NOW)
 Wilbur H. Becker, Paradise, CA (CNH)
 Martin E. Lundi, Portland, OR (NOW)

LAYPERSONS

Kenneth Lien, Portland, OR (NOW)
 †Gilbert McMillan, Orange Vale, CA (CNH)
 Ernest E. Nelson, Crescent, OR (NOW)
 *George W. Rummel, Hamilton, MT (MT)
 *Edward H. Schwartz, Powell Butte, OR (NOW)

Board of Control—River Forest

LAYPERSONS

Ruth Broermann, Forest Park, IL (NI)
 Delmar W. Durdle, San Jose, IL (CI)
 LeRoy F. Engel, Homewood, IL (NI)
 *James R. Haar, Tripp SD (SD)
 Paul R. Kipp, Fraser, MI (MC)
 *Henry J. Mathews, Western Springs, IL (NI)

Board of Control—St. Louis

PASTORS

- †Oscar Gerken, Eustis, FL (FG)
- †James W. Hallerberg, Coronado, CA (SC)
- Harlan L. Harnapp, Broomfield, CO, (CO)
- *Ewald J. Otto, Quincy, IL (CI)

LAYPERSONS

- Joseph H. Baker, Minneapolis, MN (MNS)
- †Rogers F. Brackman, Chicago, IL (NI)
- †Clarence K. Graves, Elmhurst, IL (EN)
- Leo W. Gross, North Olmsted, OH (OH)
- *Alvin W. Narjes, Sidney, NE (WY)
- Donald E. Prevallet, Blytheville, AR (MDS)
- *Raymond C. Rauscher, St. Louis, MO (MO)

Board of Control—St. Paul

PASTORS

- Daniel C. Bruch, Emmetsburg, IA (IW)
- *Paul J. Pfothenauer, Woodbury, MN (MNS)

LAYPERSONS

- Wallace Dunn, New Richmond, WI (NW)
- *John S. Harms, Watertown, MN (MNS)
- *Robert A. Overn, Excelsior, MN (MNS)
- Erwin P. Richter, Lewiston, MN (MNS)

Board of Control—Selma

LAYPERSONS

- Beverly B. Dupre, New Orleans, LA (SO)
- *Paul D. Lehman, Los Angeles, CA (SC)
- Cleveland A. Lewis, Indianapolis, IN (IN)
- *Jack Pellegrin, Houman, LA (SO)

Board of Control—Seward

PASTORS

- Leonard H. Aurich, Independence, MO (MO)
- *Harold T. Stelzer, Wisconsin Dells, WI (SW)

Board of Control—Winfield

PASTORS

- Stephen R. Bartelt, Salina, KS (KS)
- *John B. Bredehoft, Westcliffe, CO (CO)

TEACHERS

- Arthur R. Johnson, Independence, KS (KS)
- *Leland A. Pitsch, Leavenworth, KS (KS)

LAYPERSONS

- *Erwin E. Knocke, Arkansas City, KS (KS)
- Merle Lietz, Paxico, KS (KS)

After the slate of nominees had been adopted, Dr. Robert Hirsch, a member of the Board of Directors, pointed out several concerns to the delegates regarding the election and its procedures. He pointed out that Res. 2-03A called for the nomination of candidates for Treasurer by the Board of Directors. The Board of Directors had placed Norman Sell in nomination. If Wayne Krueger was to remain as a candidate for Treasurer, he would have to be nominated from the floor. This action was taken. Other concerns regarding the election were also shared with the delegates. President Preus expressed his thanks for the words of caution and concern which had been offered.

Closing Devotion

The convention session was closed with a devotion led by Dr. Leslie Weber, executive secretary of the Board of Social Ministry and World Relief. In his devotion he depicted three scenes of faith, active in love. The session was closed with a prayer and benediction.

Session 9**July 8, Morning***Opening Devotions*

After leading the delegates in the singing of "God Whose Almighty Word," Dr. August Suelflow described the work which has been done by the Missouri Synod in the areas of blind and deaf ministry since the early years of its existence. This history indicates that the church has always responded to human needs. The work which was begun on a very small scale with two deaf girls has now expanded into a worldwide effort. The devotions were concluded with the prayer, a benediction, and the singing of a hymn.

Point of Order

A delegate asked that prior to following the orders of the day the convention be asked to join in a prayer for the blessing of the Holy Spirit upon its work and with the singing of the doxology. The request was granted, and Dr. Preus led the delegates in prayer after the doxology had been sung.

Parish Services

The Floor Committee on Parish Services began its presentation with the introduction of Res. 7-02 (TB 137), calling for an update of the 1943 translation of Luther's Small Catechism and its exposition. The delegates adopted this resolution, thereby directing the Board of Parish Education to study the updating of the enchi-ridion and the exposition of the 1943 edition of Luther's Small Catechism and asked for a report on the results of this study with the plan of action to be presented at the next convention of the Synod. By the adoption of Res. 7-08 (TB 140), calling for further support of youth ministry among minority communities, the Board of Youth Ministry was encouraged to appoint a minority person to the staff and to work in close cooperation with the minority communities. Districts, Circuits, and congregations were also encouraged to promote and coordinate the ministry with our youth and young adults of minority heritage.

By convention resolution, Res. 7-09 (TB 140) and other possibly noncontroversial resolutions were allowed to be introduced to the convention by title rather than by a full reading of the resolution. Res. 7-09 (TB 140) was introduced in this manner. It called for placing an emphasis on the Christian family in materials prepared by the Board of Parish Education and for efforts to be made to communicate concerns of Lutherans regarding families and family values to the media and to policymakers in society. The convention adopted this resolution after amending it by deleting the words "the published findings of the 'White House Conference on Families—1980' and" in line 60 (TB 140). They also adopted Res. 7-10 (TB 141), asking the Board for Public Relations to produce television spot announcements for use by congregations, Circuits, and Districts. This action was taken after they had agreed to add the words "captioned for the deaf" after the word "announce-

ments" in line 20 (TB 141). An amendment to add the word "radio" in the resolved was withdrawn.

Since a previous convention had authorized an annual allocation of \$25,000 for the preparation and publishing of scholarly works, the delegates adopted Res. 7-11 (TB 141) urging the Board of Directors to allocate an annual amount of \$25,000 to the Commission on Church Literature for its scholarly research committee beginning with the 1982-83 fiscal year. The Commission was also encouraged to seek a grant of \$100,000 to compensate for the lack of funds during the last four years. By adopting Res. 7-12 (TB 142) the Board of Parish Education was directed to clarify the methods and procedures available to a teacher or to a director of Christian education when the change of position appears to be needed or appropriate and to communicate these methods and procedures through District education leaders to these professional workers. An amendment stating, "Resolved, That there be no fees for the use of such methods," was declined.

Higher Education

Chairman Behnken of the Floor Committee on Higher Education informed the delegates that discussion would continue on Res. 6-17A (TB 241) at the point of discussion of an amendment which would authorize the Board of Directors to borrow funds to meet the 25 percent level of support of the colleges and seminaries if sufficient funds were not available. After brief discussion President Preus asked for the privilege of addressing the convention. The privilege was granted. Dr. Preus reviewed the problems which have faced the Synod in the past in its efforts to fund its programs. He pointed out that we have problems of distribution and communication. Past methods of seeking to secure the funds to carry out programs mandated by the Synod have not been successful. The results of Forward in Remembrance indicate a new approach should be taken and that we should apply what has been learned through this effort to the ongoing funding for the Synod. He described a new plan for funding which is proposed and pointed out that it is time to try a new and better method. He asked that discussions on the resolutions proposed by Committee 6, the Floor Committee on Higher Education, be delayed and that Committee 12, the Floor Committee on Program Implementation, be allowed to forward its proposal for funding at this time. The convention agreed to a suspension of orders of the day to allow for this appearance.

Program Implementation

Chairman Bornemann of the Floor Committee on Program Implementation introduced Res. 12-08A (TB 283), which called for the establishment of a Stewardship and Financial Support Department. During the discussion which followed, an amendment calling for the deletion of the words "mission education and promotion" in lines 30-31 (TB 283) was declined. By common consent the words "motivation and" were added at the beginning of line 30. The delegates declined

to consider a substitute resolution calling for a continuation of the present structure for funding in the Synod. After further discussion the delegates agreed to cease debate on the resolution, which was then adopted.

Essay

The Rev. James Uhrinak presented the essay for the day, beginning his presentation with the hymn prayer "O God Forsake Me Not." He pointed out to the delegates that the discussion would revolve around passages related to the stewardship of earth and resources and to the stewardship of money. A general outline of the essay which followed was that of the Apostles' Creed.

Nominations

Chairman Eldor Meyer of the Floor Committee on Nominations made several announcements to the delegates regarding nominations for the election which would be held later in the day. Because Arthur Brackebusch had declined to be elected to the Board for Professional Education Services, the Nominations Committee had added the name of William R. Ballowe of Anesia, Calif. Chairman Meyer also pointed out that in order to equalize the procedures for elections to Boards of Regents, one pastoral and one lay position on the Board of Regents at Portland would remain vacant on that board for one year.

Greetings

Dr. James Crumley, Bishop of the Lutheran Church in America, was introduced to the delegates by Dr. Preus. After bringing greetings from the church body which is headed by him, he described certain developments which have been occurring in the Lutheran Church in America. Its center of membership has continued to shift to the South and Midwest with Minnesota now being the largest concentration of members of the LCA. He described the excitement which is developing about the change in relations which is occurring between the AELC and the LCA. He pointed out that the future is one in which we need each other and not one where we can be isolated from each other. He also spoke of the joy which is experienced in the LCA at the prospect of closer relations with other Christians. He expressed his regrets regarding divisions in the Lutheran Church although he clearly recognized that each must work out its own identity. He stated it as his belief that divisions compromise the witness which we can give before the world. In his closing remarks he bid the delegates well and God speed.

Dr. David Preus, Bishop of the American Lutheran Church, brought greetings from that church body. He expressed his congratulations to Dr. Preus at this time of his retirement from the presidency of the Synod, to President-elect Bohlmann, and to all of the members of the LCMS on the success of Forward in Remembrance. He described all of this as an indication that we stand in the front line of those who are carrying out God's mission in the world. Bishop Preus expressed his disappointment over the action taken by the convention in

rescinding fellowship with The American Lutheran Church. It was his belief that we can get along without being together but that God has called us to a life together. He also expressed his belief that the words "Gospel and all its articles" is a mischievous phrase, since it is impossible on that basis to arrive at complete uniformity of doctrine and practice. He also expressed his regret that The American Lutheran Church and other Lutheran bodies would be walking together on a path toward unity without the LCMS. He assured the delegates in closing that the doors, hearts, and arms of fellowship would always be open to The Lutheran Church—Missouri Synod.

Theology and Church Relations

Chairman Cloeter of the Floor Committee on Theology and Church Relations reintroduced the discussion of Res. 3-06. Discussion began with regard to an amendment which had been offered from the floor the last time the resolution was under consideration. Responding to the objection of a delegate that the proposed amendment was not germane to the resolution and was improper, the Chair ruled the amendment out of order. An amendment asking that the second, third, and fourth resolves of Overture 3-80 (CW 185) and a final resolved which stated, "Resolved, That the Synod publish the responses to the poll in the *Lutheran Witness* no later than six months prior to the next convention of the Synod" was offered to the convention. After some discussion, this amendment was declined. Res. 3-06 (TB 69) was then adopted, assuring The American Lutheran Church, the Lutheran Church in America, and the Association of Ev. Lutheran Churches of the continuing desires of The Lutheran Church—Missouri Synod to seek agreement in Biblical and confessional doctrine and practice whether these church bodies continue to exist as individual denominations or in a new organizational structure.

A resolution was offered from the floor calling for the adoption of the guidelines for implementing the suspension of fellowship with The American Lutheran Church which had appeared in the President's Report found on pages 201 ff. of *Today's Business*. During the discussion, President Albert Marcis, chairman of the Guidelines Committee, addressed the delegates stating that in preparation of these guidelines the committee had hoped to be helpful and to assist the Synod in a positive way. Responding to a point of order that the resolution was not in keeping with Bylaw 1.27, the Chair sustained the objection which was made and the resolution was removed from consideration.

A resolution calling for the continuation of fellowship discussions with the Ev. Lutheran in Canada was adopted (Res. 3-07, TB 70). It also asked that appropriate recommendations regarding this matter be made to the next synodical convention through the Commission on Theology and Church Relations. By adopting Res. 3-20 (TB 75) the convention instructed its President to request the division of theological studies of LCUSA to place on the division's agenda as a matter of urgency a

thorough discussion of far-reaching implications of historical criticism as practiced in U.S. Lutheranism. They further resolved that the Synod should invite the Wisconsin Ev. Lutheran Synod, the Ev. Lutheran Synod, and the Ev. Lutheran Federation to engage in doctrinal discussions intended to lead toward declarations of pulpit and altar fellowship (Res. 3-08, TB 70).

Closing Devotions

Professor Dan Pokorny of Concordia Seminary, St. Louis, led the delegates in the closing devotion. He used as his text the words which were used for the first deaf sermon, "God is Love." The devotion was presented orally as well as in sign language, and the delegates were taught to pray the prayer "God, make me a lover" by means of sign language.

Session 10

July 8, Afternoon

Opening Devotions

Dr. August Suelflow once again led the delegates in the opening devotion. He asked them to join him in the singing of "There Still Is Room" and in his remarks focused on evangelism within The Lutheran Church—Missouri Synod. He especially singled out Dr. Wyneken, who, although he did not know the word evangelism, was an excellent example of one who was vitally concerned with getting the word of God's love and forgiveness in Jesus Christ out to those who did not know it. Citing examples of some of the hardships which he faced, he then quoted from some of the words of Dr. Wyneken which reflected this concern. After the closing prayer and benediction the delegates joined in the singing of the second stanza of "Hark the Voice of Jesus Crying."

Statement

Dr. Karl Barth was granted the privilege of addressing the delegates to express regret for statements which were made from the podium which implied that several District Presidents were not supportive of the Synod. He expressed his trust in these men and explained to the delegates that the guidelines for implementing the suspension of fellowship with the ALC were never intended to be brought to the convention for action but were intended to be supportive of leaders of the Districts as they carried out their responsibilities.

Minutes

Before presenting the Minutes of Session 5 and 6 for approval the Convention Secretary reported that the statement of floor committee chairman Cloeter, of the Floor Committee on Theology and Church Relations, issued prior to the introduction of the resolution to rescind fellowship with The American Lutheran Church, would be included in the next issue of *Today's Business*. The Minutes of Session 5 and 6 were then approved, since no substantive changes were offered from the floor.



Dr. and Mrs. Edwin Weber

Administration

Chairman Glenn O'Shoney of the Floor Committee on Administration introduced Res. 4-02 recognizing the service of Dr. Edwin C. Weber for his many years as a faithful pastor and leader in the Synod. The delegates adopted this resolution, expressing their gratitude by rising and joining in the singing of the doxology. A dozen roses were presented to Mrs. Weber by the Board of Directors in gratitude to her for the support which she had given to the work of her husband. Both Dr. and Mrs. Weber addressed the convention expressing their gratitude to God for the opportunity to serve in this way and to the delegates for their kindness and support.

A lay delegate from Fraser, Mich., a parish served by Dr. Weber for a period of 29 years, expressed the joy of his congregation that Dr. and Mrs. Weber would be returning to Fraser. He asked Dr. Weber to return as pastor emeritus of the congregation, saying, "The congregation awaits your return."

President Preus paid tribute to his predecessor, Dr. Oliver R. Harms, and asked the delegates to observe a moment of silence in honor of this leader who had gone to his eternal home during the past year. He also asked the Secretary of the Synod to write a letter to Mrs. Harms expressing the thanks of the Synod for the leadership which Dr. Harms had provided.

Program Implementation

Chairman George Bornemann of the Floor Committee on Program Implementation introduced Res. 12-01 (TB, 157), which was adopted by the delegates. This resolution called upon all members of the Synod to recommit themselves to the principles of Christian stewardship and to adopt into their personal lives the understanding that "Christian stewardship is the free and joyous activity of the child of God and God's family, the church, in managing all of life and life's resources for God's purposes." The convention expressed its

thanks to God for the success He had granted to Forward in Remembrance (Res. 12-02, TB 158), by rising and joining in the singing of the doxology. President Preus led the convention in a special prayer of thanksgiving for all the blessings which had been experienced through this effort. After adopting this resolution, the delegates also adopted a companion Res. 12-03 (TB 158) in which they expressed their thanks to all the workers who were involved in assisting in the Forward in Remembrance campaign, especially Dr. Preus, and Dr. Gerhardt Hyatt, who provided leadership for the campaign. Before adopting the resolution it was agreed by common consent to also include in the resolution those units of the Synod who had loaned persons to the Synod to assist in the campaign. By the adoption of Res. 12-04A (TB 217) it was also agreed that lists of those contributing to Forward in Remembrance should remain confidential and that after payment of their pledges was completed all donors be given an opportunity in writing to remove their names from future mailings concerning synodical appeals. It was also agreed that any future mailings concerning synodical appeals using such lists would require approval of the synodical President. In Res. 12-13 (TB 289) the delegates reaffirmed their understanding that funds received from Forward in Remembrance for reduction of the debt of the Synod should be limited to \$5 million. Res. 12-05 (TB 159) was adopted, encouraging growth in the grace of giving. Each congregation of the Synod was encouraged to contact every member for their stewardship commitment during the next biennium and was urged to share any increase in giving by annually increasing the percentage of given funds remitted to the District and Synod accordingly. Members were challenged to raise, their levels of giving of personal income by 1% during the next biennium. Before adoption of the resolution the words "at least" were inserted between the words "by" and "1%," and the words "e.g., 2%—3%, 10%—11%," after the word "income" in line 66 (TB 159). In order to accomplish this the seminaries and teachers colleges were urged to initiate a required course on the Biblical principles of Christian stewardship to include the theology of responsible monetary management as well as the methods by which congregational, District, and synodical work programs are funded. Pastors and congregational stewardship leaders were encouraged to attend STEM seminars and other stewardship training seminars in their areas and encouragement was given to develop a stewardship education and training program for the child and youth levels in the parish. This was done by the adoption of Res. 12-06A (TB 281). After changing the word "three" to "five" in line 72 (TB 282) the delegates adopted Res. 12-07A (TB 281), thereby adopting the report of the Executive Planning Group and authorizing a planning/ coordinating committee to assist the Synod's Board of Directors, Council of Presidents, and Council of Administrators in the planning process recommended in the report. The convention next adopted Res. 12-09 (TB 162) which authorized the adoption of a personalized missionary support program with the understanding that such personalized support

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would be over and above the normal annual support for the District and the Synod. The Board for Missions was charged with the planning, direction, implementation, and administration of this mission outreach at home and abroad, and the Department of Stewardship and Financial Support is to develop the financial requirements for this program in cooperation with the Board for Missions. Prior to introducing the resolution the word "requirements" had been stricken and replaced with the words "structure and mechanics" in line 15 (*TB* 163).

Notice of Intent

At this point a delegate indicated his intent to introduce a resolution requesting reconsideration of Res. 12-08A (*TB* 283).

Reports

Dr. August Bernthal, leader in the Lutheran Immigration and Refugee Service effort, addressed the delegates. His report was divided into the areas of statistics, interpretation, and a plea. He reported on the large number of refugees who had been resettled and stated that these are not only statistics, but need to be interpreted in terms of the people and their needs. He issued a plea to the Synod asking that it continue this ministry and that it challenge its congregations to be involved in sponsorship of refugees and their families. Dr. Bernthal pledged the support of LIRS to the congregations in their efforts. After paying tribute to Dr. Preus for his support of this ministry, he called upon Rev. Guenther, a synodical representative who has been closely involved with this program. Rev. Guenther asked the delegates to join him in the singing of the hymn "I Was a Stranger," a hymn which was being sung for the first time.

Dr. Johannes Gedrat, president of the Ev. Lutheran Church of Brazil, brought greetings from that partner church and expressed his gratitude for what The Lutheran Church—Missouri Synod had done in mission outreach in Brazil. He said that this 79-year-old church body is now experiencing a growth in stewardship, something which is difficult to do in a country where the rate of inflation is 110 percent. He also cited the close relationship which the church of Brazil has with the Lutheran Churches of Argentina and Paraguay. In his report he pointed to the effective work of "The Lutheran Hour" which has been instrumental in the opening of new churches in North Brazil by listeners to this program.

President Gros of the Argentina Lutheran Church was then introduced to the delegates. In his remarks, which were translated by Dr. Gedrat, he thanked Drs. Westcott and Hintze for their understanding of the problems which are confronted in Argentina and for their assistance in seeking solutions to these problems. The prayers of the Synod were requested for the blessing of the Lord upon the work of the Lutheran Church in Argentina so that it too might soon become a partner church.

Point of Privilege

Responding to a point of privilege, one of the delegates introduced a resolution asking delegates to forego one meal and to contribute the money saved to the cause of hunger relief in the world. This resolution was adopted.

Higher Education

Chairman Lloyd Behnken of the Floor Committee on Higher Education introduced Res. 6-17A (*TB* 241), calling attention to the fact that discussion of the resolution was being resumed at the point of consideration of an amendment which called for a funding of the colleges at a 25-percent level and which authorized and instructed the Board of Directors to borrow such funds, if insufficient funds were available to achieve this goal. After some continued discussion this amendment was declined. The delegates also declined an additional amendment which called for the striking of lines 33—37 (*TB* 241). After some additional discussion the delegates agreed to cease debate on the issue and then adopted the resolution as presented. Res. 6-18A (*TB* 242) was also adopted, calling for an increase in the percentage of seminary budget support. Prior to introducing the resolution the words "1981—1982" were changed to "1982—1983" in line 36 (*TB* 242). Adoption of the resolution occurred after the delegates had declined a motion calling for referral of this resolution back to the floor committee for reconsideration. By the adoption of Res. 6-30 (*TB* 262) the Board of Directors was authorized and instructed to borrow up to \$1 million if necessary to restore the \$1 million by which it had been forced to reduce the budget of the Board for Higher Education. Before adopting the resolution the word "minimum" was changed to "total" in line 24 (*TB* 262).

The convention authorized the Board for Higher Education to modify the policy of the Synod for selected institutions or to grant an exemption from the church-worker deposit-fee requirement in order to safeguard the eligibility of some schools and their students for state funds. They did this by the adoption of Res. 6-26 (*TB* 134). The Board for Higher Education was also authorized to discontinue the requirement of the Declaration of Intent form for church-worker students for the same reason. This authorization was granted by the adoption of Res. 6-27 (*TB* 134). In order to broaden the certification for deaconesses by colloquy to include such certification by Concordia College, River Forest, Ill., the convention adopted the Bylaws which were proposed and which were required to accomplish this. Prior to presenting the resolution the floor committee had made the following word changes: line 16 and line 60 (*TB* 126) the word "entities" was substituted for "educational institutions"; lines 10, 19, and 30, (*TB* 127) the words "preparatory entity" were substituted for "educational institutions"; lines 18—19 (*TB* 128) the words "preparing deaconesses for" were stricken and replaced with the words "where deaconesses are prepared." Res. 6-16 was adopted with these revisions. After amending line 45 (*TB* 131) by changing the number "5" to "10," the

convention adopted Res. 6-19 (TB 131) changing the Bylaws in order to strengthen the pastoral colloquy program and to maintain the high standards for preparation of these workers.

Closing Devotion

Prior to balloting for the remaining officers and board members of the Synod, Dr. Erwin Kolb, executive secretary of the Board for Evangelism, led the delegates in the closing devotion, which concluded with the singing of the hymn "Go Make Disciples."

Elections

Prior to the beginning of voting, Chairman Eldor Meyer of the Floor Committee on Nominations called the attention of the delegates to the fact that Mr. Charles Bosma, a candidate for the Board of Control of Ann Arbor, was an incumbent and that by the adoption of Res. 2-25 (TB 186) the term of Walter Anderson, a member of the Board of Control of Portland, had been extended. Ballots were then distributed under the direction of Chairman Simon of the Floor Committee on Elections, who declared the elections closed after all balloting had been completed.

Session 11

July 9, Morning

Opening Devotions

Dr. August Suelflow, who had been serving as the leader for all opening devotions of the convention sessions, once again led the delegates in song and in recounting the history of some of the ministries carried out by The Lutheran Church—Missouri Synod. In this devotion he focused on the beginnings of Black Lutheran ministry.

Elections

Chairman Simon of the Floor Committee on Elections, assisted by Dr. Wilbert Griesse, reported the results of the first balloting for officers and boards of the Synod. The results of the election are attached to these Minutes. After presenting the report, the committee once again distributed ballots for positions which had not been filled in the initial election. After voting had been completed and the ballots were gathered, the balloting was declared closed.

Announcement

One of the convention delegates announced his intention to call for a reconsideration of Res. 6-19. He was informed that this matter could be brought to the attention of the delegates at the time of the next appearance of the Floor Committee on Higher Education.

Another delegate observed that the officers and board members who had already been elected by the convention were almost exclusively from the Midwest.

Task Force

Res. 2-10 (TB 49), on which discussion had been

begun on a previous session, was once again introduced to the convention. This resolution called for the definition of terms for program boards, support services boards, standing committees, commissions, councils, departments, subcommittees, task forces, and agencies. In line 32 (TB 50) the words "or authorized" had been added after the word "caused." The word "Synod" was also added between the words "Missouri" and "Foundation" in line 34 (TB 50). In response to a question which was asked concerning the authority of the Synod to investigate matters which were somewhat confidential and which had been presented to the Commission on Constitutional Matters, it was stated that the convention is the highest authority in the Synod. The delegates agreed to add as a last resolved, "Resolved, That the administration be asked to communicate to the Synod through the *Lutheran Witness* relative to the newly organized structure of the Synod, including an organizational chart." Res. 2-10 (TB 49) was then adopted as amended.

Res. 2-19A (TB 234), calling for the amendment of Article XI, F, 1 and 2 of the Constitution as well as a revision of the Articles of Incorporation, was next brought to the floor for consideration. During the discussion, which involved the structure of the Board of Directors, an amendment was offered and adopted which would have required the majority of voting members on the Board of Directors to be laypersons. A point of order was raised indicating that a change in the Constitution required a two-thirds majority vote. The original adoption of the amendment was then declared null and void. It was then decided to change the orders of the day to complete work on Res. 2-19A. The convention continued discussion, and, responding to a challenge from the floor, overruled a decision of the Chair which stated that a two-thirds majority was required for adoption of the proposed amendment. It was also pointed out that the offering of this amendment was



Ballots, Ballots!

unconstitutional since the present Constitution of the Synod requires that amendments to the Constitution be presented in written form. The amendment was therefore removed from consideration. The convention then, by a two-thirds majority, adopted lines 11—34 (TB 234). Lines 36—66 (TB 234) were then adopted by a simple majority vote. By these actions Res. 2-19A (TB 234) was adopted as presented.

Essay

Dr. Martin Koehneke, former president of Concordia College, River Forest, Ill., served as the essayist for the day. His essay, entitled "Citizens of Heaven," was centered around the study of sections of the Scripture from Romans, Colossians, Revelation, and Hebrews. He concluded his essay by saying that "Citizens of heaven have a great calling: to touch their neighbor who is the Christ in their midst, with the love of God. That is our calling until He calls us home."

Point of Privilege

Responding to a point of privilege, one of the delegates expressed his concern about the number of people, especially pastors, who have been leaving during the essay period. He stated his opinion that special instructions regarding this matter should be given to all delegates before coming to the next convention of the Synod. The Chairman indicated his agreement with this concern.

Recognition

Reverend Nostbakken of the Ev. Lutheran Church—Canada, representing Dr. Jacobson, who could not attend because of illness, brought greetings to the convention from that church body. In his remarks he referred to the good relationships which the ELCC enjoys with The Lutheran Church—Missouri Synod in Canada. This fellowship is highly valued and the church body looks forward to participation in future dialogs with the Synod.

Dr. Preus also introduced Ursula Glander, coordinator/director of the American Bible Society, to the convention. In his introduction Dr. Preus pointed out that the gift of Bibles received by delegates at the time of registration was a gift from the American Bible Society. It was the society's way of saying thank you for the support of The Lutheran Church—Missouri Synod. In her brief remarks to the delegates, Ms. Glander expressed her thanks for the support of the Synod and its congregations and briefly described the work of the society, which now has 65 partner Bible societies. She also expressed special thanks to Dr. Preus for his support and presented him with a special copy of the Good News Bible.

Higher Education

The delegate who had indicated his intent to call for reconsideration of Res. 6-19 (TB 131) presented his request at this time. The delegates, however, declined to reconsider the resolution. Chairman Lloyd Behnken of

the Floor Committee on Higher Education then introduced Res. 6-02A (TB 280) which would authorize the Lutheran Church—Canada to determine the location of seminary education in Canada. A correction was made in line 65 (TB 280) changing the word "or" to "as". With the consent of the committee the words "in a fair and consistent manner" were also added after the word "made" in line 55 (TB 280). The convention then adopted the resolution with these changes. They also agreed to defer action on the preparation of Bylaws for the governance of St. Catharines and asked the Board for Higher Education while decisions are being made regarding the future of seminary education in Canada, to perform the functions of a board of control for St. Catharines (Res. 6-03, TB 113).

Res. 6-04A (TB 237) was next brought before the convention for consideration. This resolution, if adopted, would grant four-year status with baccalaureate degree granting privileges to St. John's Winfield, Kans., with the understanding that current agreements between the Board of Control, St. John's College and the Board for Higher Education would be honored by both parties. Time expired before discussion of this resolution could be completed.

Election Results

Chairman Simon of the Floor Committee on Elections announced the results of the second ballot for officers and boards of the Synod. The results of this ballot are also attached to the Minutes.

Closing Devotion

In keeping with the emphasis which was brought to the attention by Dr. Suelflow in his opening devotion, Dr. Richard Dickerson, executive secretary of the Commission on Black Ministry, led the delegates in the closing devotion.

Session 12

July 9, Afternoon

Opening Devotions

Dr. August Suelflow once again led the devotions for the convention, illustrating the work of the Synod in its various areas with another vignette. He chose Vice-President Hilgendorf, one of the earliest Vice-Presidents of the Synod, to point out the activity which had been carried out in the history of The Lutheran Church—Missouri Synod in the area of home missions. The devotion was closed with a benediction and the singing of a hymn after Dr. Suelflow had urged the delegates to "In Remembrance, Move Forward."

Minutes

The Minutes of Session 7, 8, and 9 were approved as submitted.

Missions

After the Floor Committee on Missions had presented Res. 1-09 for consideration by the delegates, asking

for a continuation of the support of campus ministry and the maintenance of a commitment to the LCUSA Campus Ministry and Educational Services, a delegate introduced a substitute resolution which he asked the delegates to consider. Because of the length of the proposed resolution the delegates were offered an opportunity to have the resolution distributed to provide an opportunity for its reading before a decision was made regarding the willingness of the delegates to consider the substitute resolution. This proposed resolution will be considered at the discretion of the Floor Committee on Missions. Res. 1-04A (TB 231) was introduced, encouraging the Synod to be involved in a total ministry to the American Indian people. In introducing the resolution the words "and support" were added between "fund" and "the" in line 42 (TB 231). An amendment to this resolution was introduced from the floor calling for deletion of the words "our Synod's participation in the work of" in line 25 and the word "our" in line 26. It also asked for the deletion of the last resolved proposed by the floor committee and for the substitution of a final resolved which would state "Resolved, That The Lutheran Church—Missouri Synod's participation in the National Indian Lutheran Board and its funding of the Indian Desk of LCUSA be terminated as of March 1, 1982." After an amendment calling for the deletion of the fifth whereas and the last resolved was withdrawn, the delegates adopted the amendment by a vote of 486 to 433. The resolution was then adopted as amended.

Elections

Chairman Simon of the Floor Committee on Elections reported the results of the third balloting for officers and boards of the Synod. The results of that ballot are attached to these Minutes. Ballots for the remaining unfilled positions were then distributed, and after voting was completed and the ballots had been gathered, balloting was declared closed.

Convention Rules

During the discussion of Res. 1-04A (TB 231) the convention agreed by a two-thirds majority vote to reduce the period of discussion prior to the call for a decision on ceasing debate. It also agreed to limit speaking by individual delegates of a period of one minute rather than two. In addition it extended the period of time for dealing with Res. 1-04A for 10 minutes. Because of remarks which were made during the discussion of Res. 1-04A the Chairman reminded the delegates that Robert's Rules of Order under which the convention is being conducted has some very specific statement about the manner in which the debate on issues is to be conducted.

Program Implementation

The Chairman was reminded by a delegate that a request would be made for the reconsideration of Res. 12-08A. The Chairman responded by stating that the request would be considered at a point designated by the Floor Committee on Program Implementation. After adding the words "and excluding the expenditures to

the extent directed by Res. 6-30, (TB 262), Wednesday" after the word "authorized" in line 19 (TB 285), Res. 12-11, calling for a clarification of the policy of synodical spending, was introduced for consideration. This resolution stated that "each resolution adopted at this or any previous convention that does or may involve the expenditure of funds in 1981, 1982, and 1983, excluding expenditures for capital purposes for which borrowing may have been specifically authorized and excluding the expenditures to the extent directed by Res. 6-30, shall be interpreted and carried out as being mandatory only to the extent that there are current revenues, excluding borrowed funds, available in those years for those purposes." This resolution was adopted as it had been amended by the committee. Based upon legal advice, the floor committee deleted lines 57—59 (TB 287) and then introduced Res. 12-12 (TB 285), establishing the Treasurer of the Synod as the trust officer of the Synod, as the prime liaison person between all financial boards functioning under their appropriate policies, and accountable to each such board in that capacity. It also combined the Board of Trustees for Trust Funds under the Board of Trustees of The Lutheran Church—Missouri Synod Foundation so that the Foundation becomes the trust department of the Synod and transferred the investment responsibilities for the Pension Plan for Pastors and Teachers from the Board of Trustees for Trust Funds to the Board of Managers—Worker Benefit Plans. The resolution also incorporated the necessary Bylaw changes. This resolution was also adopted as amended by the floor committee. The floor committee asked the delegates to include the words "at least" in line 42 after the word "by" (TB 163) and then introduced Res. 12-10 (TB 163), which requested individual members, congregations, and Districts to take certain actions and urged synodical officials to maintain faithful and efficient application of all funds given by members of congregations for the mission and ministry program of the Synod so that a continuance of deficit spending might be avoided. The resolution was then adopted.

The convention next considered a request of a delegate for the reconsideration of Res. 12-08A (TB 283). After brief discussion, however, the convention declined to take this action. Chairman Bornemann reported that this completed the work of the Floor Committee on Program Implementation.

Recognition

Dr. Robert Schnabel, president of Valparaiso University, was introduced to the delegates. In his remarks he described the programs available at Valparaiso University, which had been established to help educate Christians who are preparing for a Christian calling in lay professions. The purpose of the university is to complement the synodical system of colleges; in terms of synodical history, the relationship to the Synod of the university is that of flesh of flesh and bone of bones. Dr. Schnabel thanked the Synod for its past support and asked for its continued assistance and prayers.

Point of Privilege

Responding to a point of privilege, one of the delegates introduced a resolution which stated that:

WHEREAS, Dr. Preus set a commendable example in his President's Report—Part II with his words, 'I sincerely apologize to all in the church who have in any way been wounded or hurt by anything I have ever said and done,' and '... I ask God's forgiveness and yours'; and

WHEREAS, Dr. Bohlmann, setting the tone for his presidency, has pledged pastoral concern for all in the Synod; and

WHEREAS, There are people within and outside The Lutheran Church—Missouri Synod who still carry hurts as a result of the recent controversy; and

WHEREAS, In Jesus Christ there is reconciliation between God and people and also between people and people; and

WHEREAS, Reconciliation begins with forgiveness and forgiveness with confession; therefore be it

Resolved, That the convention of The Lutheran Church—Missouri Synod express regret for mistakes made and people hurt during the years of controversy, and be it further

Resolved, That we ask forgiveness from God and from people hurt by past actions.

The delegates agreed to this action by adopting the resolution. The Chairman agreed with the appropriateness of this action which had been taken.

Special and Sundry Matters

As its first action Chairman Richard Meyer of the Floor Committee on Sundry Matters, acting for the committee, introduced Res. 9-01 (TB 153), which called for the opening of every ministry to Black professional church workers. The delegates adopted this resolution, whereby affirming the Scriptural principle that race or color must not restrict a trained pastor's field of service and resolving that the Synod move with haste to implement Res. 2-20 of the 1962 Cleveland convention that Black professional church workers be placed in all of the ministries of the Synod including Higher Education and various executive positions in the District and the Synod during the next 10 years. By adopting Res. 9-02 (TB 154) encouragement was given for the support and effective ministry to military personnel. The convention pledged its support to the ministries of the Armed Forces Commission and encouraged congregations to utilize fully the services of the Armed Forces Commission in providing ministry to the military members of the Synod wherever they may be stationed.

The President of the Synod was directed to appoint a representative committee to plan a God-pleasing celebration and observance of the 500th Anniversary of the birth of Martin Luther (Res. 9-03, TB 154). The adoption of the resolution also included an expression of thanks to God for the many blessings bestowed upon the Synod through the gift of Martin Luther.

The report of the Commission of Adjudication was received by the convention through the adoption of Res. 9-05 (TB 155). In a final action the floor committee presented Res. 9-04A (TB 307), recognizing various District anniversaries.

With the adoption of this resolution the work of the Floor Committee on Special and Sundry Matters was declared completed. The Chairman expressed his thanks both to this committee and to the Program Implementation Committee for their work.

Social Ministry

Chairman Barth of the Floor Committee on Social Ministry introduced Res. 8-01 (TB 145), which was adopted by the delegates after brief discussion. This resolution commended the governments of the United States and Canada for their involvement in resettlement efforts for refugees from around the world and encouraged the members of congregations in the Synod to become sponsors of refugee persons through the programs of Lutheran Immigration and Refugee Service. Res. 8-06 (TB 147), encouraging congregations and Districts of the Synod to work for fair housing, was also adopted. Prior to the introduction of this resolution the words "and aliens" had been added after the word "Americans" in line 62 (TB 147). During the discussion of Res. 8-07, which affirmed earlier statements made by the Synod against racism and violence and called upon congregations of the the Synod to reaffirm clearly their affirmation of human life and dignity for all persons and all races, an amendment was introduced asking that the words "every 13 seconds a handgun is sold in the U.S.A." in line 19 (TB 148) be deleted. The delegates declined to take this action and adopted the resolution as presented. A resolution calling for ministry to all disabled persons and their families was also accepted (Res. 8-08, TB 148). Res. 8-09 (TB 149) was next introduced. This resolution directed the Board of Social Ministry and World Relief to study the recommendations of the White House Conference on the Family and the White House Conference on Aging to determine the relevance in applicability of their findings and to report to the Board of Directors with proposals that implement such recommendations as are feasible and relevant to the constituency of the Synod. An amendment which would have deleted the third and fourth whereases and replaced the final resolved was declined by the delegates. The resolution was then adopted as presented by the floor committee. While the convention declined to support an overture which called for the support of documentation for undocumented aliens, it did resolve that the members of the Synod be reminded of their duties to show Christian compassion to undocumented aliens and not to exploit them, as well as to help them seek legal documentation. This action was taken by the adoption of Res. 8-10 (TB 149) after the floor committee had added the words "but to help them seek legal documentation" after the word "them" in line 48 (TB 149). By adopting Res. 8-11 (TB 150) the Synod reaffirmed the Scriptural mandate to provide programs of pastoral care by encouraging boards of social ministry of Districts and clusters of local congregations to take steps to assure that present chaplaincy programs be maintained, new ones established, and those that have been discontinued or decreased reinstated where appropriate. During the discussion the delegates declined an

amendment which would have added a resolved stating "Resolved, That our seminaries both at Fort Wayne and St. Louis, be urged to make one quarter of clinical pastoral education mandatory to all candidates to the holy ministry; and be it finally Resolved, That all pastors of our Synod be urged to take a quarter of clinical pastoral education." After adding the words "be encouraged to" by common consent after the word "congregation" in line 50 (TB 150), the delegates adopted Res. 8-12 (TB 150), which encouraged congregations to avail themselves of the services of existing public and private agencies to alleviate the social conditions of poverty. The boards of social ministry of the Synod and Districts were asked to prepare materials and conduct workshops to assist pastors in congregational social ministry committees in locating resources which would help the poor in obtaining assistance. Following the adoption of this resolution Dr. Leslie Weber, executive secretary of the Board for Social Ministry and World Relief, informed the delegates that a container had been placed at the door for an offering to "skip a meal and save a life." As its final resolution the Floor Committee on Social Ministry introduced Res. 8-13 (TB 151), which encouraged increased support for Social Ministry, a support which is especially needed as the support for social programs by the government is reduced. The committee was then dismissed with thanks.

Higher Education

Chairman Lloyd Behnken of the Floor Committee on Higher Education presented Res. 6-04A to the delegates once again. Discussion of the resolution, which would grant four-year status with baccalaureate degree granting privileges to St. John's College, Winfield, Kans., had been begun in a previous session. After further discussion the resolution was adopted as presented and this status was granted to St. John's College.

Orders of the Day

A resolution to extend the evening session until all business of the convention is completed was declined by the delegates.

Elections

Chairman Simon of the Floor Committee on Elections announced the results of the latest balloting for officers and members of the boards of the Synod. The results are attached to these Minutes. After distributing another ballot and after voting was completed, balloting was again declared closed.

Constitutional Matters

Chairman Paul Spitz of the Floor Committee on Administration introduced a resolution (Res. 5-20, TB 188) which would remove those holding dual membership from the roster of the Synod after Dec. 31, 1981. Extensions could be granted by the President of the District with the approval of the President of the Synod. In response to a question from the floor it was stated that about 50 pastors, 3 congregations, and 8 teachers

would be affected by this resolution. After declining an amendment which would have limited the possible period of extension to six months, the delegates adopted the resolution as presented by the floor committee. In the introduction of Res. 5-08 (TB 103), which would classify "ministers" for the purposes of federal law, the floor committee called on attorney Phil Draheim to explain what was really involved in voting on this resolution. The major point was that for the purpose of federal law churches must deal with categories of "ministers" as defined by the churches. In order to provide more time for a study of this resolution and for the church to determine how it would define "ministers" a resolution was adopted which stated "so that the Synod can continue under the status quo in this matter until the CTCR's study of ministry is released to the church and the Synod can make an informed judgment in this matter, Resolved, That these resolutions be referred to the Board of Directors for study and report at the next convention of the Synod." The delegates adopted this resolution, thus providing additional time for the study of the matter.

Point of Order

An objection was raised to parliamentary action which was followed in the convention. A delegate expressed his opinion that speakers were not being called in turn and that some delegates were relinquishing their positions to other delegates so that they might call for the question to terminate debate. The Chair pointed out that the delegates could express their will by declining to adopt such motions which were made. After the words "lay ministers" was inserted after the word "as" in line 32, the words "or be colloquized" were added at the end of line 34, and the words "called or otherwise contracted" were substituted for the words "contracted or called" in line 36 the delegates adopted Res. 5-09 (TB 104), recognizing special ministries within the church.

Elections

Floor committee chairman Simon in making his final report to the delegates thanked Marie Biesenthal, Arlo Otto, and the pages for their assistance in carrying out the election efficiently. Since S. T. Williams had failed to be elected to the Board for Youth Services by only a few votes and since a number of ballots had been declared invalid because of improper voting, the delegates agreed by convention action to validate his election to the board.

Orders of the Day

The orders of the day were announced for the evening session. A resolution calling for an alteration in the orders of the day to begin the evening session at 7:30 p.m. was declined.

Closing Devotions

Closing devotions were conducted by Roger Leenerts, executive secretary of the Board for North American Missions.

Session 13

July 9, Evening

Opening Devotions

Opening devotions for the evening session began with a song sung by the choir of 41 youth delegates who were attending the convention. In his devotional message Dr. Suelflow reviewed the efforts of the Synod to carry out its ministry to youth throughout its history, beginning with a society of young men which dated back to 1857. The devotion was closed with prayer and the singing of a hymn.

Theology and Church Relations

Chairman Cloeter of the Floor Committee on Theology and Church Relations, who was also celebrating his birthday on this day, introduced Res. 3-13 (TB 72), which was adopted by the convention. With this action the Synod authorized the Commission on Worship to prepare an updated agenda for presentation to the next convention for acceptance as an official service book of the Synod. Next adopted was Res. 3-09 (TB 70) calling for the continuation of doctrinal discussions at all levels of participation and for the continued study of the Scriptures and the *Book of Concord* by individuals so that they might give a clear and uncompromising witness to the truth of God. Res. 3-10 (TB 71) was approved, commending the report of the CTCR, "The Nature and Implications of the Concept of Fellowship," to the members of the Synod for study. Before adopting this resolution the words "along with its previously adopted 'Theology of Fellowship'" were added after the words "CTCR" in line 25 (TB 71). The resolution was also amended by adding the following resolveds:

Resolved, That this convention endorse President Preus's letter dated June 19, 1981, referring to the 1977 actions of the Synod (TB 200-201); and be it finally

Resolved, That the convention encourage our new LCMS President to carry out the sense of that letter by arranging to initiate the discussion referred to therein promptly after he assumes office.

By common consent it was agreed that all of the actions referred to in the 1977 resolution relating to this matter were to be included. The convention took this action after declining to add additional resolveds which called for a poll of congregations with their reaction to this study and the publication of the results of that poll. The convention also adopted Res. 3-11 (TB 71) and thus urged the Commission on Theology and Church Relations to complete its study on women's role in the church. While this study is being completed all congregations of the Synod are to continue to be guided by Denver Res. 2-17 as interpreted by the CCM. With the adoption of Res. 3-12 (TB 72) the CTCR was asked to carry out a study of the doctrine of justification and all members of the Synod were requested to uphold and honor the Synod's position on the doctrine as articulated in the brief statement while this study is being completed. During the discussion the delegates also agreed to amend the resolution by adding the words "the joint faculties of the seminaries and the Council of Pres-

idents" after the word "relations" in line 15 and the words "within one year" after the word "justification" in line 16 (TB 72).

Point of Privilege

During discussion of the amendment to Res. 3-12 (TB 72), Vice-President George Wollenburg was granted the privilege of addressing the delegates to express his thanks to God and to the Synod for having had the privilege of serving as one of its officers.

Theology and Church Relations

The proposed change in the Bylaws offered in Res. 3-21 (TB 216), which called for a change in the procedure for appointment for doctrinal reviewers of synodical publications, was declined by a vote of 384 to 498 after a delegate had called for a division of the house. Res. 3-14A (TB 215) was, however, adopted, urging congregations to utilize educational materials which are available and which warn against cults so that members of the Synod might not be led astray but be prepared to make a defense in witness of their sure hope in Jesus Christ.

Point of Privilege

Responding to a point of privilege, a delegate proposed a resolution relating to election lists which had been prepared. No action was expected or taken on the proposed resolution.

Task Force

At its first action on resolutions presented by the Floor Committee on Task Force in this session the convention approved Res. 2-09 (TB 49), which called for the provision of Bylaws for the appointment of standing committees. By adoption of Res. 2-27 (TB 338) the membership of the Commission on Theology and Church Relations was established consisting of 17 members. This resolution was adopted after the committee had changed the words "of 23" to "from 25" in line 27 (TB 338) and after the delegates had declined to amend the resolution by adding the words "and Canadian seminaries" in line 50 (TB 338). After also declining to substitute the word "advice" for the word "approval" after the word "whose" in line 55 (TB 50), Res. 2-11 (TB 50) was adopted by the convention, defining the supervision of staff at the synodical headquarters. After replacing the words "be encouraged to" with the words "will" in line 37 and the words "be encouraged to" with "will" in line 52 (TB 51) the convention first declined to delete the words "and (b) a Circuit or joint Circuit convocation every three years;" Res. 2-13 (TB 51) was then adopted as amended by common consent, thereby defining the procedures to be involved in Circuit forums and convocations. The convention also provided for a committee to rewrite adjudication procedures with the adoption of Res. 2-23 (TB 64). The five-person committee is to be appointed by the synodical President and is to include one person each from the Board of Appeals and from the Commission on Constitutional

Matters. This committee is to present a complete rewrite of Chapter V of the Bylaws and pertinent paragraphs of Chapter VI, including in its study a review of constitutional Article XIII, to the next convention of the Synod.

Orders of the Day

After declining to suspend the orders of the day to allow for completion of the business of the convention as well as declining a resolution to suspend the rules to allow Committee 2 to continue until it had completed its work, the delegates agreed to allow Committee 2 to continue with presentation of its resolutions until 10 p.m.

Task Force

Res. 2-22 (TB 64) was adopted by the delegates, accepting the Task Force recommendation that a Commission on Structure consisting of five members appointed by the President be called into being. The Commission is to consist of two clergymen, one teacher, and two laypersons, and is asked to present brief Bylaws concerning the Commission's work to the next convention of the Synod.

The chairman of the floor committee called upon Rev. Walter Schoedel, a member of the Task Force Floor Committee, to lead the delegates through the proposed Bylaw revisions (Res. 2-18B, TB 329 ff. with an attachment previously distributed and referred to during the presentation as the "handout") relating to changes in structure which had been adopted by the convention. The resolution read, as revised by the committee:

Resolved, That all Bylaw revisions proposed by Task Force II on pages 52-129 of the *Convention Workbook* be adopted, except to the extent that this convention has adopted other provisions and except as amended by the floor committee, as indicated principally below and in the special packet distributed to the delegates.

As the delegates were being led through the documents dealing with the various changes involved, a resolution was proposed from the floor asking that the committee dispense with the reading of the changes, that the time for the evening session be extended by 10 minutes, and that the additional time be used for discussion by the delegates of points about which they were concerned. This resolution was adopted. In the discussion which followed the convention agreed to add to 2.607 present Bylaw 15.51 b. They also agreed to delete Section k of proposed Bylaw 2.265 on page 7 of the handout, which incorporated proposed changes. This section dealt with the consolidation of synodical schools by the Board for Higher Education. It was also pointed out that the words "one teacher" should be added in line 73 (TB 335) after the word "clergymen."

Orders of the Day

After declining to extend the time for this session an additional 10 minutes the convention agreed to return to the order of the day.

Closing Devotions

Closing devotions for the evening session were led by

Mr. Rich Bimler, executive secretary of the Board of Youth Ministry. His devotion, which emphasized the thought that "We are God's people," was closed with prayer.

Session 14

July 10, 1981

Opening Devotions

The delegates were led in an opening devotion by the Rev. Carlos Puig, executive secretary for Hispanic Ministries under the Board for Missions. In his devotion, which was concluded with prayer, Rev. Puig emphasized the work which has been carried out by the Synod in Hispanic Ministries and the need for such ministries which still remains.

Orders of the Day

President Preus indicated that the floor committees would be called to present their resolutions at the discretion of the Chair. Action still needed to be taken on a large number of resolutions. He reminded the delegates that resolutions on which action had not been taken would die and would not be referred to one of the boards of the Synod.

Task Force

In preparation for discussion of Bylaw changes which would be required in the restructuring of the Synod, the Floor Committee on Task Force presented Res. 2-17 (TB 54), which required that names and information to be considered by the Committee for Convention Nominations were to be submitted to the committee no later than eight months prior to the convention. The resolution was adopted. Also adopted was Res. 2-21 A (TB 184), which approved the procedure for adoption of additional Bylaws which would be necessary for the governance of "other synodical entities."

Point of Order

After the floor committee began a continuation of reading of the Bylaw changes which were being proposed in the *Handbook* of the Synod to provide for changes in its structure, a delegate reminded the Chair that in a previous session an agreement had been reached to dispense with the detailing of these changes and to deal only with those Bylaws about which individual delegates had concerns. A motion was then adopted by which the convention agreed to suspend the rules required for the adoption of Bylaw changes and to remand to the Commission on Constitutional Matters the adjustment of Bylaws, maintaining the intent and purpose of resolutions already passed.

Task Force

After it had agreed to suspend the rules with regard to adoption of Bylaws, Res. 2-18B (TB 329 and special handout) was adopted as amended by the committee and by convention action. In addition, Res. 2-16 (TB 54)

was withdrawn. Because section "k" (CW 80) had been deleted from the proposed Bylaws in a previous session, and because the proposed Bylaws would not now include a Bylaw relating to the matter of consolidation of colleges, the delegates adopted a resolution substituting section "p" (CW 80) of the present *Handbook* for the proposed section "k" (CW 80). The floor committee introduced Res. 2-14 (TB 52), which called for a broadening of the franchise within the Synod. Before introducing it, the word "congregation" was changed to "congregations" in line 34, and lines 38-39 were deleted by the floor committee (TB 52). Before discussion of the resolution began, a question was raised as to whether or not consideration of Res. 2-14 was out of order since Res. 2-01 (TB 45) had already been adopted by the convention. The Chair ruled that discussion was in order since the specific matter referred to in Res. 2-14 had not been considered. The Chair was sustained in this ruling after an appeal had been made to the convention. In response to another question which asked whether it would not be more proper to deal with Res. 2-15 (TB 52) before dealing with Res. 2-14 the delegates agreed to continuation of discussion of the resolution which was on the floor. An amendment which asked "that the congregation decide who is to cast its two votes, one to be cast by a called pastor or a called professional who has signed the Constitution of the Synod and the other by a layperson chosen from its communicant membership" was declined by a vote of 326 to 497. In the continuing discussion it was suggested that the words "the clergy or" be deleted in line 17 (TB 52) and the words "including clergymen who are not called as parish pastors, and teachers" be replaced with the words "except those on the clergy roster of the Synod." After further discussion the delegates adopted a motion which stated:

WHEREAS, very little time is available to discuss Res. 2-14 and Res. 2-15 at this convention; therefore be it

Resolved, That action on the proposed Res. 2-14 and 2-15 be deferred until the 1983 convention, and be it further

Resolved, That the President of the Synod appoint a committee, consisting of one pastor and two teachers and three laypersons which shall report to the 1983 convention.

As its final resolution the Floor Committee on Task Force presented Res. 2-20 (TB 63), which was adopted by the convention and which provided additional procedures for implementation of the changes in structure which had been approved.

Point of Privilege

Responding to a point of privilege, one of the delegates who had been a member of the Floor Committee on Task Force made a short statement and then presented a resolution which was enthusiastically supported by the delegates. The resolution is as follows:

WHEREAS, Task Force II has completed its work in most exemplary manner providing the basis for this convention to establish a solid management structure for The Lutheran Church—Missouri Synod; therefore be it

Resolved, That this convention by passage of this resolution expresses its appreciation for the valuable and

far-reaching contributions enabling The Lutheran Church—Missouri Synod to better meet the mission challenges in the decades ahead; and be it further

Resolved, That the President of the Synod prepare on behalf of this convention an appropriate letter of thanks and citation for presentation to each member of Task Force II.

Dr. Herbert Mueller, Secretary of the Synod and chairman of Task Force II, addressed his thanks to the delegates and especially to the members of the Task Force for their dedication to the work which was required in accomplishing this most difficult task. He described what had occurred as a marvelous example of group dynamics at work under the guidance of the Holy Spirit. Dr. Preus also expressed his thanks to all who were involved, especially commending the delegates for their patience and understanding.

Recognition

Dr. Nelson Unwene, who had recently received an honorary doctor of divinity degree from Concordia Theological Seminary, Ft. Wayne, was introduced to the convention. Dr. Unwene, president of the Lutheran Church of Nigeria, described the work of his church, including difficulties which are faced at a time when there is a trend towards secularization among those involved in decision-making for the country. He expressed his thanks for the cordial partnership which had been experienced with the Synod under the leadership of Dr. Preus and looked forward to that same partnership under his former instructor, President-elect Bohlmann.

Higher Education

Chairman Behnken of the Floor Committee on Higher Education introduced Res. 6-05A (TB 261). Prior to presenting it all references in the resolution to Alabama Lutheran Academy and College were changed to "Concordia College, Selma" and the number "10,000" was changed to "60,000" in line 34 (TB 261). By adopting this resolution the delegates agreed that Concordia College, Selma should be exempted from the Board for Higher Education's subsidy policy through the 1985-86 school year. The delegates also agreed that a feasibility study should be made with regard to the possibility of a four-year college at Selma by adoption of Res. 6-07A (TB 237). This action was taken after the words "and other locations in the southeast quadrant of the country" had been deleted from line 16 (TB 238), and the words "Concordia College" were inserted prior to the word "Selma" in the same line. An additional resolved was also added, stating: "*Resolved*, That Overture 6-57 and 6-58 be referred to the Board for Higher Education." Since an internal administrative responsibility was involved, the matter of additional funding for Concordia College of Selma was referred to the Board of Directors for final implementation by adoption of Res. 6-06A (TB 237).

Through adopting Res. 6-08A (TB 238) the convention instructed the Board for Higher Education in consultation with the Hispanic Advisory Council, the

Board for Missions, and appropriate synodical institutions to assume responsibility for the development, implementation, and administration of all theology programs for the preparation of workers for the Hispanic Ministries. It was also directed to review immediately the present theological education programs for Hispanics, to implement the directive of the Anaheim and Dallas conventions for the establishment of a Hispanic seminary extension as an avenue for the preparation and training of workers for Hispanic pastoral ministries, to give a report in July of 1982 to the Florida-Georgia and Texas Districts on this matter, and to seek resources for funding and implementing the theological programs for Hispanic Ministries. Colleges and seminaries were encouraged to continue considering employment of at least one Black faculty or professional staff member and were instructed to cooperate with the work of the Commission on Black Ministry for this purpose as a result of the adoption of Res. 6-20A (TB 243). The convention reaffirmed the need to devise and enrich the program for the training of pastors and teachers for ministry to Blacks and ethnic minorities and asked that additional forms of training for church vocation workers be developed. This was done by adoption of Res. 6-21 (TB 132) and Res. 6-22 (TB 132).

Discussion was begun on Res. 6-23 which would require that Boards of Control ordinarily not call a pastor to teach in a seminary until that pastor has completed some years of service as a parish pastor. During the discussion an amendment to delete the word "ordinarily" from line 16 and to substitute the words "at least three" for the word "some" in line 17 (TB 133) was declined. The resolution then was adopted as presented by the floor committee. By the adoption of Res. 6-31 (TB 343) the relationship of Concordia College, Edmonton, to the Synod was clarified. By adopting Res. 6-09 (TB 116) the convention agreed that courses leading to a minimum proficiency in the English language fields, especially oral communication, should be included in all church work preparation programs leading to ministry to Hispanics. It also agreed that professional workers should be encouraged to take advantage of existing programs for continuing education, that congregations be urged to make time available to their professional workers for such education and provide necessary funding for it, that the Board for Higher Education convene a committee to study and draw up a plan for continuing education workshops and seminars, that the President of the Synod expand the present Continuing Education Committee and that a report of this committee be made to the next convention through the President of the Synod, by the adoption of Res. 6-25A (TB 243). After declining to strike the word "male" from the title and agreeing to add a final resolved stating, "Resolved, That these materials be multicultural in nature" as well as adding the words "and other agencies within the Synod" and after the word "BHE" in line 53 (TB 133), the delegates adopted Res. 6-24 (TB 133) as amended. The centennial anniversaries of Concordia College, Bronxville; Concordia College, Milwaukee; and

St. Paul's College, Concordia, Mo., as well as the 75th anniversary of Concordia College, Portland, and the 60th anniversary of Concordia College, Edmonton, were recognized and the Secretary of the Synod was instructed to write letters of congratulations to each of these schools by the adoption of Res. 6-28 (TB 135). By adopting Res. 6-29 (TB 135) the Synod expressed its thanks to God and to those who had donated gifts and endowments to special building projects on the campuses of its colleges and seminaries.

Statement

Dr. Mugge, chairman of the Board of Social Ministry, was given the privilege of presenting a statement to the convention regarding the activities of the board in relation to its association with NILB. It was felt that the statement was necessary in view of the fact that the stewardship of the board seemed to have been impugned at a previous session.

Parish Services

The final series of resolutions from the Floor Committee on Parish Services was next considered by the delegates. After they had adopted Res. 7-02 (TB 137), directing the Board of Parish Education to update the 1943 translation of Luther's Small Catechism and its exposition, one of the delegates expressed his concern that since the Catechism was to appear in Lutheran Worship, the result would be two catechisms in circulation and use by the Synod. The delegate was encouraged to express his concern about this matter in a letter to the Board of Parish Education. By adopting Res. 7-13 (TB 142) the convention asked congregations, associations, and Lutheran high school boards of control to evaluate the salaries of their teachers and encouraged them to establish salary scales equal to those paid in their local public school districts. Because it was impractical, and because some Christian textbooks produced by the Board of Parish Education are available, the convention agreed to decline consideration of Overture 7-15 (CW 296) by adopting Res. 7-14 (TB 142). After declining to consider a substitute motion which called for the consideration of Overture 7-11A (CW 295), the delegates adopted Res. 7-15 (TB 143), reaffirming the commitment of the Synod to the important religious role played by its parochial schools in the lives of its youth, its homes, and its churches, and urged that public witness be given to the goals, values, and nature of these schools. The resolution also requested the Board of Parish Education to provide current information immediately and in summary reports at the next convention on progress made to sustain and protect our parochial schools from encroachment by the enactment of public policies. As its final resolution Floor Committee 7 presented Res. 7-16 (TB 144). The resolution resolved that each congregation of the Synod study the 1979 convention resolutions regarding the teaching of creation and that the Biblical doctrine of creation be emphasized at all levels of parish education.

Recognition

By a rising vote of thanks, the delegates recognized George Wollenburg, Vice-President of the Synod, and expressed their gratitude to him for the years of service which he had provided. In a brief statement, President Preus acknowledged the many contributions which he had made to the work of the Synod.

Point of Privilege

Dr. Gerhardt Hyatt, a newly elected Vice-President of the Synod and director of Forward in Remembrance, stated that he felt the concerns and hurts of the District Stewardship executives needed to be addressed. He expressed his conviction that in the new structure which had been adopted by the convention, the Scriptural principles of Christian stewardship would not be violated. He stated it as his belief that the Board of Directors does not intend to interdict the work of the Stewardship executives or presume on the theological responsibility of pastors, congregations, and Districts, but would work very closely with the District Presidents and other units of the Synod as the new structure takes shape.

Constitutional Matters

Chairman Spitz of the Floor Committee on Constitutional Matters began the presentation of the committee by introducing Res. 5-15 (TB 107), which would amend the Bylaws to enable emeriti pastors to serve as Circuit Counselors. After some discussion, the resolution was adopted. A change in Bylaw 1.57 relating to the change in election procedures for advisory delegates was also approved with the adoption of Res. 5-13 (TB 106), after it was pointed out that the number of advisory clergy and advisory teachers would be changed in conformity with resolutions which had been previously adopted by the convention. Bylaw 2.141 extending the time for submission of nominations for officers and boards of the Synod to eight months prior to the synodical convention was approved by the adoption of Res. 5-14 (TB 106).

Since the Commission on Constitutional Matters had assured Concordia Publishing House Board of Directors of its right to read manuscripts according to its established policy prior to actual publication and if the board found theological problems could present those views to the Board of Doctrinal Review, the delegates agreed that the question raised by Overture 5-20 (CW 224) had been satisfactorily answered and so adopted Res. 5-16 (TB 108) as presented. Res. 5-11 (TB 105) was also adopted, requiring Districts to elect their committees on nominations by the delegates at its convention rather than appointing them as had been the case in some Districts. Affirming the position that the purpose of all disciplinary action is to gain the erring through repentance and faith in Jesus Christ, the convention adopted Res. 5-10 (TB 105), urging all responsible officials of Districts and the Synod to take prompt, appropriate, and pastoral action in cases of discipline.

Points of Privilege

Several delegates who were granted points of privilege requested a printing of the statement made by Dr. Hyatt earlier in the session as well as the statement of Dr. Herbert Mueller, Secretary of the Synod, in which he pointed out that the structure of the Synod is neither strictly congregational nor hierarchical in the legal sense but contains elements of both, though the stress is on the congregational.

Constitutional Matters

In approving Res. 5-12 (TB 105) the convention resolved that teachers not on the roster of the District should continue to be designated as guests, agreeing with an opinion which had been rendered by the Commission on Constitutional Matters relative to this subject. After declining to consider Overture 3-40 (CW 172), as a substitute resolution the delegates adopted Res. 5-17 (TB 108), which declined consideration of the overture since its substance has been covered by an opinion of the Commission on Constitutional Matters. It also declined to consider Overture 5-22 (CW 224) and Overture 5-23 (CW 254), the first of which would have required each District President to state in writing the rulings of the Commission on Constitutional Matters which have not been put into effect in the District and the second which would have forbidden the synodical President to be an ELIM or Seminex supporter, by adopting Res. 5-18 (TB 108) and Res. 5-19 (TB 109). With the adoption of these resolutions the work of the Floor Committee on Constitutional Matters was declared completed and the committee was dismissed with thanks.

Correction

Victor Bryant, director of Public Relations for The Lutheran Church—Missouri Synod, announced a correction to statements which appeared in a press release which had been distributed to the delegates. He notified them that the words "The Commission on Black Ministry will cease functioning in 1986" should be deleted.

Point of Privilege

A delegate who had been a member of the Floor Committee on Elections, responding to a point of privilege, stated his concern that some arrangement should be made so that members of this floor committee would not be required to be absent from the floor of the convention for long periods of time.

Missions

Following the Behnken rule, the delegates agreed to consider a substitute resolution for Res. 1-09 (TB 41), which had been offered by the Floor Committee on Missions. The substitute resolution read as follows:

WHEREAS, The Lutheran Church—Missouri Synod in its 1979 convention resolved to accept the mission challenge for the '80s to establish 20 new LCMS campus ministries; and

WHEREAS, The LCMS is currently participating in a purchase of services (CW page 4) from the standing com-

mittee for the Division of Campus Ministry and Educational Services (DCMES) of LCUSA (\$54,000 per annum), specifically, support services and campus ministry (\$28,000 per annum) and campus ministry communications (\$26,000 per annum); and

WHEREAS, the LCMS is thus unable to provide its own editorial service, i.e., Bible study and devotional materials, book reviews, etc., because of this financial commitment to LCUSA; therefore be it

Resolved, That the LCMS give thanks for the work of its pastors, lay ministers, and students serving and attending our universities and colleges; and be it further

Resolved, That the LCMS set aside the present policies of the Board for Missions, its financial commitment to campus ministry communications (\$26,000 per annum); and be it further

Resolved, That the Board for Missions implement its editorial service for campus ministry communications that will enable the LCMS campus ministries to meet the Mission challenge for the '80s with the clear direction and witness for the church on campus; and be it finally

Resolved, That the Synod encourage its Districts to continue to pursue vigorously a challenging and vital campus ministry.

After some discussion on the matter the delegates adopted the substitute resolution as presented and thereby removed Res. 1-09 (TB 41) from consideration. They adopted Res. 1-07 (TB 40), which asked the general secretary of LCUSA to implement a mutual review of the "Guidelines for Regional Planning Consultations" for the purpose of clarifying the consultative relationship which we enjoy with our fellow Lutherans. After some discussion Res. 1-06 (TB 39) was also adopted, calling for the intensification of a membership conservation program and encouraging the Board of Directors to fund a staff person to serve as Secretary for Membership Conservation, whose duties would involve the development of programs in conjunction with the Department of Research and Planning which could be implemented by both Districts and congregations. The goal of the program is to be that of reducing defections by 10 percent each year. After declining to delete line 65-66 (TB 37), Res. 1-02 (TB 37) was adopted, calling for 60 percent of the congregations of the Synod to have an ongoing training program for evangelism callers, for 75 percent of the congregations to provide training for their members in personal witnessing, reduction of defection by 10 percent each year during the next five years in membership of the congregations, and an increase of 10 percent in the number of adults gained by Baptism or confirmation in each of the next five years. With the adoption of Res. 1-10 (TB 41) the convention encouraged the Districts of the Synod to review and evaluate District policies concerning subsidized congregations and to develop mission subsidy policies which would challenge self-sufficiency, self-initiative, self-respect, and self-support. By the adoption of Res. 1-11 (TB 42) the colleges which had developed programs providing intensive evangelism training programs for the preparation of directors of evangelism were commended, and congregations were urged to consider adding a director of evangelism when increasing their professional church-worker staffs. After adding a resolution which stated, "*Resolved*, That the Board for Parish Services provide suitable materials to assist the congregations"

the delegates adopted Res. 1-12 as amended. This resolution encouraged the congregations of the Synod to study the New Testament Scriptures which speak about the gifts and ministries that God gives to each member and encouraged the congregations of the Synod to develop ways and means to help their members identify and use these gifts. Res. 1-13A (TB 232) was adopted after it had been amended by adding the words "and to prayerfully study new avenues for defusing the new, increasing anti-Semitism in our world" after the word "work" in line 43 (TB 232). This resolution called for the expansion of Jewish missions work and requested the seminaries as a part of their program to emphasize the challenges also provided by Jewish communities and to stand ready to assist the committee on witnessing to Jewish people. The convention then recognized the anniversary of the National Indian Lutheran Board and the contributions which it had made during the past 10 years by adopting Res. 1-15 (TB 232). With the adoption of this resolution the work of the Floor Committee on Missions was completed and the committee was dismissed with thanks.

Point of Privilege

Responding to a point of privilege, a member of Bethany, Amherst, N.J., spoke to the delegates of the importance of work among the Chinese. In his remarks he emphasized the fact that attention to witnessing to Chinese students and preaching the Gospel to them as they study in the United States and Canada is especially important because these people will be the future leaders of China.

Orders of the Day

Responding to a motion from the floor, the convention agreed to extend the time for this session to 1 p.m.

Handbook of the Synod

In response to another motion from the floor, the convention agreed that copies of the new *Handbook* of the Synod should be mailed to all lay delegates of the convention.

Theology and Church Relations

The Floor Committee on Theology and Church Relations introduced its final resolutions beginning with Res. 3-15 (TB 73). This resolution was adopted and pastors and congregations serving the college and university campuses were thereby instructed to carry out their ministry in accordance with the Synod's understanding of altar and pulpit fellowship and in accordance with the evangelical pastoral care. The convention declined to consider Overture 3-10 (CW 162-163), which called for a study of certain questions relating to authenticity, canonicity, and inspiration, by adopting Res. 3-16 (TB 73). They took this action since some of the questions raised have already been addressed by previous statements of the Commission on Theology and Church Relations, since some of the questions raised in the overture are currently being

studied by this commission, and since the remaining questions were not of a nature to cause serious or widespread concern in the Synod at this time. Res. 3-17 (TB 74) reaffirmed Res. 3-01 of the 1977 convention of the Synod and resolved that for the sake of unity and peace all members of the Synod be urged to observe proper procedures of dissent. This resolution was adopted. In adopting Res. 3-18 (TB 74) the Synod's position of opposition to membership in anti-Christian/un-Christian groups was reaffirmed, and congregations were urged to instruct all members in this matter so that they would not compromise their Christian faith and witness. Since the Constitution of The Lutheran Church—Missouri Synod uses the terms "President" and "Vice-President" for officials of the Synod and its Districts, and since there seemed to be no compelling reason to change, the delegates agreed with the floor committee that these titles should be retained and adopted Res. 3-19 (TB 74), which the floor committee had offered. With the adoption of this resolution the work of the Floor Committee on Theology and Church Relations was declared completed, and the committee was dismissed with thanks.

Minutes

The Minutes for Sessions 10 and 11 were approved after the word "made" was substituted for "vote" on line 45 (TB 348).

Treasurer's Report

Dr. Norman Sell, Treasurer of the Synod, was called on to present a brief report to the delegates. He called their attention to the report found on page 325 of *Today's Business*, which indicates the position of the Synod as of May 31, 1981.

Registration and Credentials

Chairman Kollmann of the Floor Committee on Registration and Credentials presented the final report of the committee, subject to audit. The report showed the following registrations: Voting Pastoral Delegates—

565, Voting Lay Delegates—562, Advisory Pastors—65, Teacher Delegates—149, Youth Representatives—41, Official Representatives—293. The report indicated that there were thus 1,127 voting delegates who had attended the convention. Since this completed the work of the committee, it was dismissed with thanks.

Closing Devotion

In his closing devotion Dr. Preus first read a section of the Letter to the Philippians to the delegates, a letter which he described as Paul's love letter to a church which has been in existence since about 50 A.D. Following this reading he briefly reviewed some of the conventions which he had been privileged to chair over the past 12 years. Because of the intricacy of the matters discussed, he described this as the most difficult convention of all over which to preside. He stated that the convention would probably go down in history as a reorganization convention. In his remarks he referred to his pleasure over the election of Dr. Bohlmann as the next President of the Synod, a man whom he described as an honorable, honest, excellent-minded, theologian, and a diplomat. He also cited the election of Dr. Joseph Lavalais, a very qualified man, as a historic election since he is the first Black pastor in the Synod to hold the high position of a Vice-President. Dr. Preus thanked the church which had honored him more than any human being deserves to be honored and expressed his gratitude to God and to the good and loving people of the Synod. He concluded by pointing out that we have a new President, a new day, a new beginning, and a new structure. The church is ready to roll and is a moving giant, and the basic underlying cause is God, who has given us his dear Son and who has poured out His Spirit upon us.

Closing

President Preus then declared the convention closed in the same way in which it had been begun, in the name of the triune God.

Walter Rosin, Assistant Secretary



The final gavel

Election Results

<i>President</i>	Nominating Ballot (Congrs.)	Election Ballots		
		(1)	(2)	(3)
Walter A. Maier	866	238	270	215
*Ralph A. Bohlmann	744	313	394	504
Gerhardt W. Hyatt	624	180	111	
Guido A. Merkens	486	declined		
Robert C. Sauer	301	98		
Charles S. Mueller	295	278	329	372
August Bernthal	260			388
Karl Barth	203			
Paul A. Zimmerman	153			
Arnold G. Kuntz	100			
Oswald C. J. Hoffmann	85			
August A. Mennicke	72			
L. Lloyd Behnken	71			
Richard L. Schlecht	66			
Robert D. Preus	57			
George F. Wollenburg	52			
Paul P. Spitz	34			
Edward A. Westcott, Jr.	29			
Wilbert E. Griesse	27			
Richard T. Hinz	24			
Edmund H. Happel	23			
Martin H. Scharlemann	20			
Leroy W. Biesenthal	15			
Wilbert J. Sohns	12			
George Bornemann	11			
Herbert A. Mueller	11			
Richard A. Meyer	9			
Ewald J. Otto	9			
Paul L. Maier	8			
Orval Oswald	8			
Henry E. Simon	8			
Albin J. Stanfel	8			
Ronald Fink	7			
Arnold Kromphardt	7			

Henry E. Simon	14		
Orval Oswald	13		
O. H. Cloeter	12		
Arnold E. Kromphardt	12		
†Joseph G. Lavalais	11	77	38
Alwin Reimnitz	11		
Carl Heckmann	10		
Elwood Zimmermann	9		
Erwin J. Kolb	8		
Paul L. Maier	8		
Ralph Phipps	8		
Ronald Fink	7		
Albert Marcis	7		
Walter Zeile	7		

	Nominating Ballots Recorded		
	1981	1977	1973
For President	4,890	2,921	4,112
For First Vice-President	4,430	2,738	3,899
	9,320	5,659	8,011

<i>First Vice-President</i>	Nominating Ballot (Congrs.)	Election Ballots		
		(1)	(2)	(3)
Guido A. Merkens	513	declined		
Walter A. Maier	425	230	163	33
*Robert C. Sauer	384	304	421	548
Gerhardt W. Hyatt	358	declined		
Ralph A. Bohlmann	349	declined		
Charles S. Mueller	238	348	413	426
August Bernthal	236	44		
Paul A. Zimmerman	224	49		
Karl Barth	207			
George F. Wollenburg	145			
Richard L. Schlecht	123			
August T. Mennicke	95			
Arnold Kuntz	93			
L. Lloyd Behnken	91			
Paul P. Spitz	72			
Robert D. Preus	68			
Richard T. Hinz	47			
Oswald C. J. Hoffmann	40			
Wilbert J. Sohns	34			
Ellis Nieting	31			
Edward A. Westcott, Jr.	31			
Ewald J. Otto	29			
Wilbert E. Griesse	28			
Edmund H. Happel	28			
Martin H. Scharlemann	23			
Leroy W. Biesenthal	19			
George Bornemann	18			
Eldor Meyer	18			
Richard H. Meyer	15			
Albin Stanfel	15			

<i>Other Vice-Presidents</i>	Nominating Ballot	Election Ballots	
		(1)	(2)
Mueller, Charles	507	503	503
*Maier, Walter (5)	497	503	524
*Merkens, Guido (3)	491	629	
*Lavalais, Joseph (2)	353	642	
*Hyatt, Gerhardt (4)	344	571	
Zimmerman, Paul	306	239	
Wollenburg, George	290	317	
Bernthal, August	260	276	
Barth, Karl	140	declined	
Kuntz, Arnold	61	declined	
Scharlemann, Martin	60	83	
Behnken, Lloyd	53	declined	
Mennicke, August	48	declined	
Schlecht, Richard	40	declined	
Hoffmann, Oswald	25	210	
Bornemann, George	24	declined	
Happel, Edmund	21	declined	
Sohns, Wilbert	20	33	
Hinz, Richard	20	declined	
Spitz, Paul	19	declined	
Oswald, Orval	19	declined	
Biesenthal, Leroy	15	declined	
Stanfel, Albin	14	declined	
Westcott, Edward	14	91	
O'Shoney, Glenn	14	declined	
Nieting, Ellis	14	declined	
Fink, Ronald	13		
Otto, Ewald	13		
Preus, Robert	12		
Meyer, Eldor	11		
Griesse, Wilbert	11		
Kromphardt, Arnold	9		
Behnken, Kenneth	8		
Simon, Henry	8		
Heckmann, Carl	7		
Zimmermann, John	7		
Ziegler, Arthur	5		
Zimmermann, Elwood	5		
Jaech, Emil	5		

* Elected

† Persons who received fewer than 7 nominating votes are listed in the Workbook, page 316.

† Nominated from the floor

	Vote						Vote				
	(1)	(2)	(3)	(4)	(5)		(1)	(2)	(3)	(4)	(5)
<i>Secretary</i>						<i>TEACHERS</i>					
Richard A. Krogen (MNS)	154					Jack Bushek (NOW)	408	399			
*Herbert A. Mueller (MO)	852					Dale Hartman (SC)	380				
<i>Treasurer</i>						*Louis C. Jander (TX)	447	564			
Wayne E. Krueger (CI)	127					*Walther C. Klenke (SE)	636				
*Norman D. Sell (MO)	862					<i>LAYPERSONS</i>					
<i>Board of Directors</i>						*Ted Aalbersberg (MI)	420	491			
<i>PASTORS</i>						Marjorie J. Hutton (MO)	310	218			
*Kenneth W. Behnken (SC)	638					Pauline R. Miller (NI)	288				
*Ihno A. Janssen (EN)	574					*Helen I. Morris (MNS)	740				
*Henry Koepchen (AT)	701					*William J. Preuss (NEB)	580				
Robert J. Leege (IW)	101					Larry Zehner (FG)	343	243			
Victor Marxhausen (MNS)	246					<i>Board for Professional Education Services</i>					
Daniel Ondov (NEB)	400					<i>PASTORS</i>					
John D. Poole (SE)	258					Armand J. Boehme (SW)	106				
<i>TEACHERS</i>						Arthur J. Crosmer (NOW)	138	138			
*William E. Ludwig (MT)	640					Norman L. Groteluschen (MDS)	86				
Karl G. Schmidt (NI)	297					Carl A. Heckmann (TX)	211	288	327	439	
<i>LAYPERSONS</i>						Robert H. King (MO)	70				
Charles Bernt (AT)	194					Robert W. Koch (IN)	132				
Roger Bettin (FG)	175					*Charles A. Reimnitz (NEB)	525				
Arthur P. Brackebusch (MT)	166	77				Walter H. Roschke (OH)	150	156	137		
Edward A. Engel (EN)	154	74				*John C. Schildwachter (MNS)	284	408	428	554	
*Eugene E. Fincke (SI)	414	392	546			Edwin Suelflow (SW)	133				
Herbert E. Freise (NOW)	219	123	276			<i>TEACHERS</i>					
*Walter Kayser (EN)	429	426	632			Thomas M. Buck (SW)	230	248			
Florence Montz (ND)	354	312	470			*Roy Kaiser (MC)	320	454			
Marvin O. Moser (MC)	217	108				Wilbur Kleinschmidt (MW)	275	291			
*Harold M. Olsen (CI)	586					Lowell Klemm (IN)	227				
*Lester W. Schultz (NW)	577					Arthur L. Linnemann (NOW)	282	306			
H. Edwin Trusheim (MO)	101					*Ralph E. Nitz (CI)	301	445			
Roger Wheeler (MNS)	174	105				<i>LAYPERSONS</i>					
<i>Commission on Appeals</i>						William R. Ballowe (SC)	149				
<i>PASTORS</i>						*Alvin W. Czanderna (CO)	582				
Carl E. Borchardt (MS)	392	288	348			Forrest Strand (EN)	247				
*Victor T. Hellmann (SW)	703					*Richard J. Ungrodt (SW)	479				
Robert G. Hoerber (MO)	261					Marvin H. Zastrow (MNN)	314				
*Matthias R. L. Krey (ON)	669					<i>Board for Mission Services</i>					
*Oscar E. Milke (SO)	439	476	547			<i>PASTORS</i>					
Marcus T. Strohschein (MNS)	368	228				*Eugene R. Bertermann (SC)	514				
<i>LAYPERSONS</i>						Thomas H. Glammeyer (OH)	129				
*Richard G. Bodestab (NI)	633					*Peter R. Hunt (SO)	403	484			
David E. Grossmann (OH)	314					James P. Johnson (SC)	143	205			
*Ronald A. Ruff (NEB)	653					Harley L. Koptitske (SW)	127				
Daniel Utter (MNS)	312					Bernhard W. Lutz (MT)	366	398			
<i>Concordia Publishing House</i>						Shang Ik Moon (SC)	254	295			
<i>Board of Directors</i>						Paul C. Mueller (IW)	125				
<i>PASTORS</i>						Robert F. Schmidt (NOW)	114				
*J. Barclay Brown (WY)	512					*Wilbert J. Sohns (WY)	407	526			
Martin L. Koehneke (NW)	239					Stanton A. Yingling, Jr. (AT)	119				
Edward A. Kucera (S)	79					<i>LAYPERSONS</i>					
Frederick A. Niedner, Sr. (NOW)	113					Richard W. Henningfield (IW)	114				
<i>LAYPERSONS</i>						William J. Jorns (KS)	106				
*Milton P. Koch (SE)	675					*Dorothy Rosin (IN)	4				

MINUTES OF THE CONVENTION

	Vote				
	(1)	(2)	(3)	(4)	(5)
TEACHERS					
*H. Allen Herbst (CI)	355	561			
Fay R. Richert (IN)	347	388			
Martin F. Wessler (SW)	221				
LAYPERSONS					
Joe Frost (TX)	327				
*Roy H. Guess (WY)	597				
Ethel P. Lesh (NJ)	261				
*James E. Price (MO)	616				
<i>Board for Youth Services</i>					
TEACHERS					
*William D. Cochran (SI)	545				
Dennis E. Wallinger (SW)	376				
LAYPERSONS					
*Lynn R. Gergens (ON)	576				
William E. Schultz (MNN)	343				
<i>Synodical School Representative</i>					
Robert A. Dargatz (SC)	420				
*William O. Karpenko (NEB)	512				
YOUNG PEOPLE					
Sue Ashby (CO)	325	283	259	341	241
Debbie Colbert (MO)	352	314	308	384	234
Jonathan J. Coyne (CNH)	327	233	212	242	
Dana Duensing (KS)	260	172	173		
*Garry V. Gehlback (CI)	456				
Stephen Hartman (OK)	224				
*Jan Hoyer (NEB)	596				
*Mark A. Joachim (SD)	385	411	435	548	
Trudi Rateike (NI)	244	163			
*S. T. Williams, Jr. (IN)	400	370	363	453	473
<i>Commission on Adjudication</i>					
PASTORS					
Beryl D. Droegemueller (SC)	270				
*Cecil A. Klages (MC)	619				
Ronald R. Reisdorf (MS)	198				
*Ottis L. Sauls (IN)	597				
Harry D. Smith (OH)	207				
LAYPERSONS					
*Edward H. H. Garber (SE)	681				
Grant Glatt (MO)	229				
Walter C. Miller (SD)	252				
*Walter F. Tesch (SW)	682				
<i>Commission on Theology and Church Relations</i>					
PASTORS					
Carl L. Bornmann (NW)	419				
*George Dolak (S)	546				
TEACHERS					
*Marvin R. Erdman (MNS)	562				
Lyle W. Saeger (SW)	345				
LAYPERSONS					
David W. Hilgert (MO)	357				
*Stanley P. Koelling (AT)	577				
<i>Board of Regents—Ann Arbor</i>					
LAYPERSONS					
Charles E. Bosma (IN)	375	366	383		
*Vincent C. Braun (OH)	387	420	479		
Karl W. Mueller (MC)	163	193			
J. Gerald Wallace (IN)	47				
<i>Board of Regents—Austin</i>					
LAYPERSONS					
*Robert Bauer (TX)	513				
Arthur F. Samuel (TX)	429				

	Vote				
	(1)	(2)	(3)	(4)	(5)
<i>Board of Regents—Bronxville</i>					
LAYPERSONS					
Betty A. Duda (S)	413				
*Thomas N. Olsen (NJ)	543				
<i>Board of Regents—Concordia, Mo.</i>					
LAYPERSONS					
*John W. Lottes (MO)	575				
Clyde E. Spruell (OK)	338				
<i>Board of Regents—Fort Wayne</i>					
PASTORS					
Barry C. Foerster (MC)	268				
*Walter C. Maas (IN)	666				
LAYPERSONS					
William C. Christian (FG)	133				
John A. Daniels (MO)	162	276			
*David G. Ebeling (IN)	387	491			
Ronald L. Reinking (IN)	178	210			
<i>Board of Regents—Irvine</i>					
LAYPERSONS					
*Michael D. Antonovich (SC)	644				
*Walter F. Brunn (SC)	488				
Leslie Consoer (SC)	202				
Edgar H. Fickenscher (SC)	468				
<i>Board of Regents—Milwaukee</i>					
LAYPERSONS					
*Leo A. Bordeleau (NW)	389	504			
E. R. Brann (SW)	94				
Ralph A. Meyer (SW)	140	182			
Rodney L. Schroeder (SW)	222	261			
<i>Board of Regents—Portland</i>					
PASTORS					
Walter A. Anderson (NOW)	94				
Wilbur H. Becker (CNH)	315				
*Martin E. Lundi (NOW)	500				
LAYPERSONS					
Kenneth Lien (NOW)	190	262			
Gilbert McMillan (CNH)	82				
Ernest E. Nelson (NOW)	77				
*George W. Rummel (MT)	375	524			
Edward H. Schwartz (NOW)	166	173			
<i>Board of Regents—River Forest</i>					
LAYPERSONS					
Ruth Broermann (NI)	261				
Delmar W. Durdle (CI)	94				
LeRoy F. Engel (NI)	185				
*James R. Haar (SD)	532				
Paul R. Kipp (MC)	164				
*Henry J. Mathews (NI)	504				
<i>Board of Regents—St. Louis</i>					
PASTORS					
Oscar Gerken (FG)	272	418			
James W. Hallerbert (SC)	76				
Harlan L. Harnapp (CO)	107				
*Ewald J. Otto (CI)	454	586			
LAYPERSONS					
Joseph H. Baker (MNS)	208	145	180		
Rogers F. Brackman (NI)	133				
Clarence K. Graves (EN)	141	101			
Leo W. Gross (OH)	188	96			
*Alvin W. Narjes (WY)	485				
*Donald E. Prevallet (MDS)	329	410	478		
Raymond C. Rauscher (MO)	295	214	225		

Vote
(1) (2) (3) (4) (5)

Board of Regents—St. Paul

PASTORS

Daniel C. Bruch (IW)	263
*Paul J. Pfotenbauer (MNS)	653

LAYPERSONS

Wallace Dunn (NW)	180
*John S. Harms (MNS)	429
Robert A. Overn (MNS)	141
Erwin P. Richter (MNS)	83

Board of Regents—Selma

LAYPERSONS

Beverly B. Dupre (SO)	311
*Paul D. Lehman (SC)	626
Cleveland A. Lewis (IN)	216
*Jack Pellegrin (SO)	608

Board of Regents—Seward

PASTORS

Leonard H. Aurich (MO)	275
*Harold T. Stelzer (SW)	610

Board of Regents—Winfield

PASTORS

Stephen R. Bartelt (KS)	321
*John B. Bredehoft (CO)	586

TEACHERS

Arthur R. Johnson (KS)	259
*Leland A. Pitsch (KS)	635

LAYPERSONS

*Erwin E. Knocke (KS)	600
Merle Lietz (KS)	289

Special Standing Rules

(These rules were adopted in the first session.)

1. The chair shall see that the agenda is followed as closely as possible.
2. Resolutions of each floor committee shall be prioritized by number and shall normally be presented in the numerical sequence published in *Today's Business*.
3. Each member of the convention, when recognized by the chair, shall state his name. He shall also state the name of his District or of the administrative unit (board, faculty) he represents.
4. The 2-minute rule shall apply for all who speak from the floor.
5. While any voting delegate may call the question at

any time, after every 30 minutes of debate on any one motion there shall be an automatic call of the question by the chair.

6. Instead of only a voice vote on motions before the convention, the chair shall ordinarily also call for the raising of the right hand.
7. If a substitute motion is offered, the convention shall first decide by majority vote whether or not to consider the substitute. If the decision is in the affirmative and the substitute motion is adopted, the original motion falls; if the substitute motion does not receive favorable action either to consider or to adopt, the original motion is again before the house. (This is the so-called "Behnken rule" for dealing with substitute motions.)
8. Questions of privilege shall be addressed in writing to the chair, or its appointee, instead of consuming convention time.
9. In the sessions of the last 2 days the President shall have the privilege of calling up for action resolutions which in his judgment must be acted upon by the convention before adjournment.
10. Resolutions prepared by the floor committees which are not acted upon by the convention before adjournment die. The subject matter may be reintroduced at the next convention by means of an overture.
11. Minutes shall be distributed every morning in *Today's Business*. The first item of business in the afternoon session shall be the formal approval of these minutes. However, at that time only corrections involving convention action shall be offered from the floor for consideration. Simple editorial corrections involving, for example, misspelling of names and faulty titles and references shall be submitted in writing to the Secretary for incorporation in the minutes after verification. (This standing rule was introduced during the Milwaukee convention and has been in use since.)
12. The preface, preamble, and whereas sections shall be considered an integral part of the resolution or overture, and as such subject to the same serious consideration and adoption in all its parts as the main motion itself.
13. Unless covered by these standing rules of the convention, parliamentary procedure shall be governed by *Roberts Rules of Order*, newly revised (1970 edition).

PRESIDENT'S REPORT

(Part I was read to the joint meeting of the floor committees in May; Part II, to the convention.)

(Part I)

Introduction

A sincere welcome to all of you as members of the floor committees for the 54th regular convention of The Lutheran Church—Missouri Synod, to be held here in St. Louis. The Synod is deeply grateful to you for your willingness to serve your Lord and church in the important and challenging responsibilities which rest upon you in this area of Christian service. You will be preparing recommendations to guide both the convention and also over 6,000 congregations as they carry on their mission and ministry for the work of the Lord Jesus Christ.

Floor committees are an essential part of the convention of the Synod and have great responsibilities. Your proposals weigh heavily on the thinking and decisions of the convention. You will be asked not only as a committee but as committee members for your thinking and suggestions. Therefore we want you to ask hard questions and to base your decisions on the greatest possible amount of information available to you in order to make recommendations to the convention for informed and intelligent decisions, as we walk together in The Lutheran Church—Missouri Synod. We certainly invoke the power of God's Holy Spirit upon your deliberation.

Dr. Herbert Mueller will be orienting you on the precise duties of floor committees and the way in which they are to carry out their work. I would like at this time to bring certain matters to your attention which are of particular importance. I would like to comment on some of the major issues facing the convention and each floor committee. This is not to minimize those overtures and reports on which time does not permit me to comment.

1. Missions

The floor committee on Missions will note that the Synod is extremely active in reaching out with the Gospel to all sorts and conditions of men in all parts of the world: North America, among Indians, on campuses, among the deaf and the blind, to Hispanics, to Asians, and to Blacks. You will notice that work is carried on in almost every continent of the world among all levels of culture and all conditions of men.

You will note the need for the recruitment of more missionaries to enter the open doors which face us on every hand.

With reference to the overture on comity arrangements, I would suggest that you invite several District Presidents from various parts of the church to give you input on this matter. We need the consultation of all those who are involved in the comity arrangements.

Under the Board for Evangelism, we need to note the joyous fact that finally our loss figures have turned

around and that the church showed a small net growth during 1980. However, we need to remember that there has been a loss of 50,000 members every year for the past 10 years. This whole matter of back door losses needs great study and must be researched beyond the resolutions of this convention.

You will note several overtures on Campus Ministry, and this is a subject about which I hope the floor committee can be helpful to the Synod. This is an ongoing source of controversy and conflict among us.

So is the matter of participation in the Indian Desk of LCUSA or the National Indian Lutheran Board. We are proposing (and I certainly endorse) the idea of encouraging Word and Sacrament ministries among Indians in our nation and in Canada. The NILB is basically a social ministry agency, and should not be confused with a Word and Sacrament ministry. You will notice that the Board of Social Ministry and World Relief encourages continued involvement with the NILB, while many others favor withdrawing from it. I hope that the floor committee will hear both sides of this matter and try to arrive at an equitable and proper solution to it.

Overture 1-23 on opening Black congregations merits our strong support.

I certainly endorse Overture 1-28 that another Great Commission Convocation be held. This was an exciting and wonderful event in the life of our church. Let's have another.

I also favor Overture 1-35, "To Establish Synodical Goals in Evangelism." We have had wonderful success in establishing a financial goal for Forward in Remembrance and far exceeding it. I believe if we would recognize that what we are even more interested in than money is the souls and lives of people, and if the idea of planning and working toward evangelism outreach is really to be taken seriously in our church, we really must establish goals and not be satisfied until these goals, however modest, may have been reached. If we had spent as much time and effort on evangelism as we have on Forward in Remembrance, I believe we would have shown similar success. This requires diligent work on the part of pastors and congregations, and I believe our Board for Evangelism is more than willing to help in every possible way. I hope that we can do something to reverse our losses and to show that we really believe in the Great Commission.

2. Task Force II

In general I believe that the report of the Task Force is a good one, and I hope it will be adopted. We all have some items that we are not quite enamored of, and we probably will always have such. But remember that

very little tinkering is being done with the Constitution. Bylaws can be passed and amended and rescinded by majority vote at any convention. But the fact is that we do need some reorganization and I hope that we can go about the task of getting it done.

For example, it is the opinion of your President that the three-year convention cycle is a must both at the Synod and the District level. The idea of giving some strength and emphasis to the Circuit is also important.

The proposals made by the Task Force regarding restructuring of our stewardship program are well worthy of our adoption. We have proved that we can raise money if we go about it in a systematic and aggressive way. We need to do this not only for special drives but also on an ongoing basis.

The fears about centralization are simply not realistic. There is no basic change relative to the relationship between the congregations and the Synod. These structural changes that are proposed are only within the structure of the Synod itself and among the officers and boards of the Synod. No threat is being made to congregational autonomy. Congregational autonomy does not necessarily mean that each board in the Synod or each District in the Synod is autonomous.

The Task Force has made a very helpful recommendation; namely, the point relative to the approval of the President being necessary for the termination of executives. Some executives from time to time should be terminated, and probably no one knows this better than the President. But sometimes things are done in a very unevangelical and undiplomatic way. The President, as one who works very, very closely with all boards and commissions and executives, as one who gets out into the field constantly and has his finger on the pulse of the Synod is in a good position to counsel boards relative to these matters, to bring about reconciliation between board and staff, to advise on the many different ways of dealing with problems, and thus, I believe it is very good that the rubrics be changed to state that the President shall be consulted, not only regarding the engagement and calling of executives, but also with reference to their termination.

I strongly favor the proposal relative to the Treasurer of the Synod that he be nominated by the Board of Directors and that he be elected by the Synod. It is very proper that there be floor nominations permitted also. However, I think that the Treasurer should be an elected official, one who has been chosen by the people and thus is accountable to the people, rather than only to the Board of Directors. I think it gives him more stature, a greater degree of independence, and frees him from the charge of being the "creature" of the Board of Directors.

I strongly favor the creation of a standing Commission on Structure. While there is excellent reason to pass nearly all of the recommendations of the Task Force, we have to recognize the fact that time and the amount of material could preclude this. But there is need for an ongoing study of our structure. I think it much better that this be done on an ongoing basis where things can be dealt with convention after convention on a gradual

basis, rather than appointing a task force for a limited number of years and then expecting them to do everything all at once and load the convention down with an impossible burden of decision-making.

One of my very few serious disagreements with the Task Force has to do with the suggestion that the Board for World Relief be put under the Board for Missions. While it is true that ministering to the suffering bodies of hungry and sick people is certainly part of the mission of the church, it is also true that it is more under the rubric of social ministry than it is under that of missions. We often do emergency work among flood victims and war victims without reference to the creed of the people or the denomination or the presence of a partner church in a country which has been devastated. I think our Board for World Relief has functioned very effectively under the Board for Social Ministry, and I think there is no need to burden down an already overworked Board for Missions and staff with additional and somewhat unrelated areas of service.

The proposal to have the Commission on Church Literature appointed by the newly suggested Board for Congregational Services while having some merit, more properly belongs under the appointment of the President and Vice-Presidents as it presently is. Church literature is not only a service to the parishes of the Synod, but when one thinks of such remarkable publications of Concordia Publishing House as the Arndt-Gingrich Lexicon of the New Testament, and other theological books, the area of church literature is broader than the parishes. Concordia Publishing House annually publishes a number of works which are directed primarily to pastors and in some instances to the scholars of the church. The President as the one who has the oversight of all aspects of the Synod's work, much of which is outside the parish, can be more effective in selecting a Literature Board than those whose primary focus and purpose is in the area of parish services alone.

However, in general I think the report of the Task Force is a magnificent piece of work. The members have been well chosen for their position, they are competent and dedicated, they have met interminably, and they have produced an enormous amount of work. The adoption of the report of the Task Force will be historic in the life of synodical administration, and I strongly endorse it, at least on a trial basis, by this convention.

Under this report I would strongly endorse the constitutional change recommended by the Task Force regarding the franchise. For generations teachers have been denied any kind of franchise in the church. I believe the proposal made by the Task Force is fair and satisfactory for all concerned.

I also endorse the proposal of the Task Force to enlarge the Committee for Convention Nominations. I think we would improve morale enormously, get talent from all parts of the church, increase the number of names that the Nominating Committee could work with in proposing nominees for synodical office and end a great deal of griping and complaining that now goes on because of the fact that the Nominating Committee,

the opinion of some, appears to be slanted in only one direction.

I strongly endorse the proposal of the Task Force relative to funding the mission of the church which in many, many ways is buttressed by the recommendations of the Board of Directors.

With reference to the recommendations of the Board of Directors as set forth in Overture 2-28, I believe that their proposed change of Bylaw 2.107 e, dealing with the Commission on Constitutional Matters, would not be beneficial. While I fully recognize the desire of the Board of Directors to have a certain amount of flexibility, which I believe they already possess, I do feel that to take away the binding nature of a CCM opinion and turn it over to the appeals process or to make it only advisory, would in the first place totally destroy the CCM as an effective instrument in synodical administration, but would upset the delicate system of checks and balances which has been so beneficial in so many areas of our synodical life together. While I, together with all members of the Board of Directors, have certainly been frustrated at times by decisions of the CCM, I treasure more the checks and balances, and would propose that this Bylaw be left as it has been in the past.

3. Theology and Church Relations

Committee No. 3 has the difficult assignment of dealing with both the recommendations of the Commission on Theology and Church Relations and many other overtures representing many different opinions on the subject of the continuation of altar and pulpit fellowship with The American Lutheran Church. For the past 12 years this matter has been a kind of a good news/bad news situation. Some congregations have shared worship and work in certain communities and found great joy and happiness in so doing. In other parts of both our church and The American Lutheran Church almost no association has taken place. On the synodical level the matter of transferring pastors has worked very smoothly and comfortably. The relations between our church and The American Lutheran Church in the Lutheran Council in the U.S.A. have been very fine.

On the other hand, the doctrinal differences as set forth in the report of the committee which was created to study this subject (page 397 ff. in your *Workbook*) indicates that we have many long-standing differences between our two churches in the area of doctrine and practice, and that 12 years of discussion with at least two meetings per year have not been able to resolve the difficulty. Because of the fact that this matter reaches into thousands of our parishes and affects the pastoral practice and attitudes of thousands of our ministers, as well as the lives of thousands of our members who are interrelated and live as neighbors with people of The American Lutheran Church, it becomes emotional and very difficult.

From the doctrinal standpoint there is absolutely no question that we are divided deeply and seriously on many issues. If we are to maintain our traditional

position that fellowship for the congregations is established by synodical resolution and that the practice of fellowship is based on complete doctrinal agreement, there is absolutely no question as to the way we will have to go. We have admonished, pleaded, written articles, attended countless meetings, gone into protest as a Synod, and done all kinds of things to try to call attention to our concerns on these matters—all to no avail. Therefore, I, with great reluctance and unhappiness, feel that there is no other direction for us to take than that recommended by the Commission on Theology and Church Relations. The CTCR is made up of reasonable people who work very carefully and deliberately.

I understand fully the feelings that this creates on the local level where many have had good experiences and where interpersonal and interfamily relationships play so great a role. As our CTCR says on page 153, "In relationships with other Christians, commitment and freedom frequently appear to be in tension, and decisions are seldom simple. Members of the Synod will do well, therefore, to exercise a high degree of mutual understanding and forbearance toward one another, to put the best construction on everything, and to refrain from loveless and uninformed criticism of brethren. Above all, we need to pray ceaselessly for the gift of the Spirit to enable us, however imperfectly, 'to maintain the unity of the Spirit in the bond of peace' (Eph. 4:3)." Whatever the decision of the convention, patience and forbearance are called for. If the Synod breaks with the ALC, I hope and pray that those who find themselves at variance with that decision will remember that we are still brethren and in a very particular and special way members of the same church body. If the decision is not to break, we need likewise to exercise the same patience and understanding, so that our own interrelationships are not damaged. Feelings run high. I am very sensitive to the concerns of those at the parish level as well as the agency level and in other areas where various forms of cooperation have continued to exist and probably will continue to exist. A special committee was appointed by me at the recommendation of the CTCR to try to deal with the implications of a break in fellowship. This committee has held two meetings, and their findings and recommendations are being brought to your attention.

We also have a whole series of overtures dealing in one way or another with the subject of interchurch relations and unionism and separatism. I have been in the ministry for over 35 years and have been involved in discussions of unionism and related matters for all of these years. I have hoped that during my years in office some greater clarity could be developed among us as to what really is unionism and what must be dealt with in a disciplinary way, as over against things that might appear to some to be a compromise of the Word of God but to others are not such at all and no intent at compromise is intended. I hope that the Synod will try to develop rubrics and guidelines for a church of 3 million members in the 1980s and 1990s, rather than always relying on definitions which are a century old, which deal basically with a European situation and are not

particularly helpful for our modern time. I believe our fathers were eminently sincere and totally correct in what they did, but I think we have to rethink our own position on these matters so as to make their position our own or so as to make their position something that is workable and feasible and acceptable in our own midst. We can all agree that we want to avoid a total separatism on the one hand and a wild irresponsible ecumenism on the other. The difficulty is to find a middle path which will avoid both of these extremes and which can work in all situations in our church. We've had the practice over the years of making separate rubrics for military chaplains, hospital chaplains, campus pastors, sometimes professors and District Presidents, and yet have not really come to grips with the question of how does an entire church with many, many different kinds of ministries and many different kinds of congregations, opportunities, historical backgrounds, etc., etc., devise a way of relating to other churches without compromising the theological principles which we all hold and to which we want to be faithful? I do not think the church has answered this question merely by breaking fellowship with The American Lutheran Church, nor conversely by retaining it. It is a much broader question. Some of the matters dealt with in these overtures are very simple and perhaps can be answered quite readily; some can be answered on the basis of previous resolutions, and others require much more careful study than we have ever given to them in the past.

It might be of interest to you to note in discussing the matter of unionism that our *Brief Statement*, which is still very much alive in our midst, says under the subject of Church Fellowship: "We repudiate unionism, that is church fellowship with the adherents of false doctrine, as disobedience to God's command, as causing division in the Church, Rom. 16:17; 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21." It is interesting to note that despite the fact that today we talk at great length about the subject of "altar and pulpit fellowship," this term is not used in the *Brief Statement*. What is meant in this document by church fellowship? Is it broader than pulpit and altar, or is it narrower? Does it include such a thing as having an LCA professor lecture at one of our seminaries; or does it speak of something other than having Grandma Schmidt of the neighboring ALC church commune at a Missouri Synod altar? Is unionism church fellowship only with the adherents of false doctrine? In which case, who are the adherents—are they the laity or only the promoters and holders of false doctrine? There are many things here that need our further study, and I hope that the floor committee will draw on these overtures to make some specific proposals for study of these matters in our church.

The resolutions on the whole matter of women in the church, ranging from a resolution to retract the previous permission given to congregations to have woman suffrage all the way to a study of the ordination of women, are not the kind of questions that can be settled and studied in depth by a floor committee or a convention. Yet they are issues which really do need more

study. We are living in an era when the whole role of women in society is changing, and the role of women in the church is bound to be affected. As you know, I have always been unalterably opposed to the ordination of women and continue to hold that position. But I am not naive enough to think that the Missouri Synod woman of 1990 is going to be exactly the kind of woman that her great-grandmother was in 1890. The church needs to think, not only in terms of greater involvement of women for the fine talents they have and the contributions that they make, but also in terms of the study of the orders of creation and what God really meant when He established man and woman, the Christian family, and what He meant when He established the fact that men were to occupy the pastoral office. We are by no means through with this subject.

Along with the whole matter of women in the church is the whole matter of women in the home and women in society. We certainly need to pay attention to Overture 3-30A on marriage, divorce, and remarriage, not only with reference to professional church workers but to the whole of our society. Related of course to this is the whole subject of abortion, pro-life, and things of this kind as set forth in the *Workbook*.

I would certainly hope that we would take a strong position on anti-Semitism. The charismatic concerns are still with us.

Since I am going out of office I will leave it to the wisdom of the Synod to decide whether to call their president a "Bishop." I can assure you that if I had stood for reelection, I would have fought the change. The man who directs the destinies of the Missouri Synod has enough aura of authoritarianism about him with the title of "President." If you call him a bishop, you've elevated him several steps up the ladder and probably only increased his distance from the rank and file of the clergy and laity of the church.

Resolution 3-43 is an extremely interesting one. It speaks about dissent. Dissent we will always have and proper dissent is very healthy. I think some of the dissent that was carried on years ago by ELIM and *Missouri in Perspective* resulting finally in the AELC, was certainly detrimental to the health and the unity of The Lutheran Church—Missouri Synod, and I'm sure that the framers of this overture had this very point in mind. However, there are other breeders of dissent also. Years ago the District Presidents stated that *Christian News* bred dissent. If we are to pass a resolution condemning improper dissent, it would seem that it would be wise to include a wider spectrum of the Synod than merely Elim and *Missouri in Perspective* (much as they deserve it), but also to include all others who by slander, character assassination, spreading of untruth and misleading information, breed distrust and division, and cause anguish to our Lutheran Zion. This proposal is good, but it does not go far enough.

Closely related to it is Overture 3-44A, "To Work for Reconciliation." This is something that could be included in the above resolution.

Committee No. 3 will also have to deal with proposals relative to terminating membership in the Lutheran

Council. I would be the first to state that there are certainly some weaknesses in the Council, that not everything that it has done has been perfect. However, inter-Lutheran activities are going to take place, whether there is a Lutheran Council or not. They will multiply all over the place like mushrooms. It is far better to have an agency like the Lutheran Council which can monitor activities and in which the officials of the churches can be directly represented or be present, rather than have it going on all over the place without anyone knowing really what is going on. Until a better proposal for the structuring of the Lutheran Council comes forward, I think we ought to retain membership in it and continue to support it to the extent that we consider feasible and in keeping with the principles of good stewardship and good theology.

4. Administration

The most controversial issue facing the Committee on Administration is the 25 overtures which call for increased retirement benefits. Some of these come from Districts, District Boards of Directors, and District pastoral conferences.

The committee will certainly want to consult with all responsible parties on this matter and try to determine if there is some possible way to help out our beloved pensioners who have served so faithfully and who often receive so little.

The report of the Black Centennial Committee with a long list of Black students attending our seminaries is most encouraging. This should give great joy to all of us to know that so many Black men are preparing for the ministry of our Synod. This is the finest fruit of our Black Centennial program.

With reference to Overture 4-36, "*To Decline to Support Valparaiso University*," while it is true that not everything done at Valparaiso University has been entirely supportive of the Synod, and while statements have come from various individuals connected with this university which are certainly at variance with the position of our Synod, I believe that much more study ought to be made of the statement, "The theology being taught at Valparaiso University is in opposition to both Holy Scriptures and the orthodox theology of The Lutheran Church—Missouri Synod," before the passage of a resolution such as this. We should exercise great patience with Valparaiso, as we have and continue to do with our own institutions.

The university has had a long history of association with the Synod, and most of this association has been beneficial to both. There are thousands of Valparaiso University graduates in our congregations who are loyal members of the Synod, and I believe it would be far better that dialogs and conversations be established between the university and the officials of the Synod leading to a solution to any problems that may exist, rather than taking action which would in an arbitrary and perhaps ill-considered way, sever what has been a valuable and useful relationship.

With reference to Overture 4-37, while I totally agree with the sentiments of the overture that ELIM go out of business and likewise *Missouri in Perspective*, I add this to my previous remarks and suggest that discussions take place which would lead to phasing out of all of these unofficial publications which so often are biased, unfair, and do not obey the first rule of journalism, namely, ascertain the facts. Let's take care of all of them at the same time.

5. Constitutional Matters

Committee No. 5 will have the report of the Committee on Constitutional Matters as part of its assignment.

It is always a pleasure to welcome new congregations into the Synod, and we are pleased to several applications. These are not controversial matters.

It also has the matter of dual memberships. Herewith I am submitting the most up-to-date statistics on the matter of dual memberships which has been supplied to my office by District Presidents in which this situation still exists. The present situation is that 63 pastors, including 18 who are serving LCMS congregations and 24 retired, 8 congregations, and 12 teachers still claim membership in both The Lutheran Church—Missouri Synod and the AELC.

Resolution 5-11 deals with a very difficult problem, namely, the removal of persons holding dual membership from the rosters of Synod. It probably also should be expanded to include congregations holding dual membership. You may recall that at the Dallas convention Resolution 5-01 dealt with this matter and established a grace period for congregations, pastors, and teachers who hold or at that time held dual membership in the Missouri Synod and the AELC. It indicated they should prayerfully and earnestly consider this question, and receive the ministrations of their District Presidents and ultimately make up their minds in which church body they were to hold membership.

It was my personal opinion at the time this matter arose that we should continue to regard the AELC, which did not even call itself a church but rather the Association of Evangelical Lutheran Churches, a movement rather than dignify it by giving it the designation as a church. In this contention I was overruled by the Commission on Constitutional Matters, the Board of Directors, the convention of the Synod, The American Lutheran Church, the Lutheran Church in America, the Lutheran Council in the USA, and the Lutheran World Federation. Confronted with a defeat of that magnitude, I held my peace and proceeded to try to carry out the resolutions of the Synod, as the Constitution directs the President to do. I asked the District Presidents to be evangelical and patient in dealing with these people, and over the past four years considerable amount of progress has been made. In most instances (but by no means all) those individuals holding dual membership and those congregations, when confronted with a choice have chosen to join the AELC and leave our beloved Synod.

It is the policy of The American Lutheran Church,

the Lutheran Church in America, and every other church body that I know of that a pastor, teacher, or congregation can hold membership only in one church body. This is very clearly stipulated in the constitutions of the ALC and LCA. It has been so decided by the Commission on Constitutional Matters of The Lutheran Church—Missouri Synod in several opinions. Therefore, when the request was made that those holding dual membership be removed from the rosters of the Synod, we faced something that, to my knowledge, is universally upheld. The only church that I know of that seems to take the position that dual membership is good and proper is the AELC. This issue had arisen in Missouri on several occasions prior to the AELC difficulties, and it had always been maintained that congregations could only hold membership in one church. In addition to a small number of congregations still within Missouri and holding AELC membership, there are a couple of others holding membership in other Lutheran denominations. We have precise figures on the number of pastors and teachers also involved. Many of these people are retired, and their pension rights and things of this kind would in no way be affected by the removal from our roster. Likewise, we hold reciprocity with other church bodies relative to pension and welfare rights, so that no legal problems presently would impede the passage of this resolution.

I have been in touch with all District Presidents to my knowledge who have such situations within their District. The District Presidents have been working slowly and patiently with this matter, but several cases do still remain.

I see no other solution to the problem than the passage of Resolution 5-11, realizing that it will probably result in the loss to our church of almost all of the congregations, pastors, and teachers, who are involved. We have given these people four years in which to make this decision, and it does not appear that those who are still remaining in this situation will make a decision, unless forced to do so. It will result in the loss of several congregations, some of them of significant size, but this is perhaps the price we have to pay for what I hope will be the final close-down on our tragic and shattering controversy of the middle '70s.

Overture 5-12A, "To Broaden 'Ministers of the Gospel' Definition Before the Law," should be very carefully considered in the light of the material presented by the Commission on Theology and Church Relations and in consultation also with the Synod's legal counsel. These are matters that require our very careful attention. Overture 5-14 also comes under this concern.

Overture 5-20, which requests that the Board of Directors of CPH be given access to manuscripts prior to publication on the face of it seems to be quite innocent and expected. I would counsel Committee No. 5 to note the opinion rendered on this matter by the Commission on Constitutional Matters and also to point out the fact that we have here a serious possibility of conflict between the office of synodical President who is in

charge of doctrinal review and the Board of Directors of CPH. The whole doctrinal review process is a very delicate one, involving confidentiality both of the author and of the reviewer, and to tamper with this process in the interest of one board or another can have disastrous effects on the entire review process.

Overtures 5-21, "To Provide for the Election of a District Committee on Nominations" is a good one, and it would be well for the convention to resolve that all Districts conform to the synodical Constitution with regard to the election of the Committee on Nominations rather than leave this in the hands of one individual or office.

I agree with the sentiments of Overture 5-23, *To Forbid the LCMS President to be an Elim or Seminex Supporter*. I think it would be well also to add that the President shall be expected to carry on his doctrinal supervision in keeping with the official and publicly known doctrinal position of the Synod, and to belong to no group, neither ELIM or any on the left extremity, or *Affirm*, or DCP groups, on the other end of the spectrum. The President is expected to exercise doctrinal supervision with impartiality and without any taint of political involvement. I think it would be an excellent idea that all officers of the Synod be asked to disassociate themselves not only from ELIM but from groups like *Affirm*, DCP, and other politically oriented groups.

6. Higher Education

This committee will have the interesting and challenging task of studying and evaluating the reports of all of our institutions of higher learning and trying to make appropriate recommendations to the convention. These schools are a great treasure for the church and deserve our wholehearted support. For 12 years I have fought against all who have attempted to close some of these institutions, but unless the financial support of them increases, as our Treasurer notes, this may have to be the direction that we take. In the light of the whole Forward in Remembrance endeavor, I do not believe that the closing of schools is necessary. It will come only because of apathy and neglect. In that spirit, therefore, I recommend to the convention that four-year status be granted to Winfield. We have an excellent president, faculty, and board of control, and some fine things have been going on at this institution.

With reference to those overtures having to do with the colloquy program for Seminex graduates, no one in the Synod has suffered more than I have from the scorn and unkindness of Seminex personnel. Yet I do not believe that it would be wise on the part of the Synod to adopt a colloquy program for the men who have attended this institution which is at variance with the program which we have for Roman Catholics, Baptists, or other churches. Every effort has been made and apparently continues to be made by the Seminex faculty to keep Seminex graduates from applying for certification in The Lutheran Church—Missouri Synod. The very fact that a man makes application and wants to join our Synod is proof enough of the fact that he knows the

differences, and wants to confess the faith of the Missouri Synod with us. While there have been occasional difficulties with certain graduates of Seminex, there have also been occasional difficulties with graduates of our regular seminaries also. There is no way that we can guarantee the ongoing and uninterrupted orthodoxy or total behavior patterns of graduates of any institution. Therefore, I think that the present policies, although cumbersome and often unpleasant, are better than a change.

With reference to Overture 6-22 and 6-23, while I do not recommend particularly the adoption of either of these overtures, I do call attention to Dallas Resolution 10-03, and suggest that the convention very strongly urge those who have been given responsibility for implementing the educational program of Hispanics in our church to be about this matter as expeditiously and as efficiently as possible. The church needs Hispanic workers, both Anglos working among Hispanics, English-speaking Hispanics working among them, and Spanish-speaking Hispanics. All three categories are needed in far greater number than we are able to supply.

With regard to the matter of Saskatoon, I would simply say that I hope the committee, on which I have placed all three Canadian District Presidents, will attempt to thrash this matter out and come to a viable and suitable solution to this difficult problem. I think it is safe to say that we have been too close in our educational process to the Saskatoon seminary as we have previously carried out the program. It does not appear that the Western Canadian Districts are as yet ready to come up with a definitive solution. But it is something to which the Board for Higher Education and the Canadian Districts must give their unstinting attention. At one point I was bold enough to suggest to all three Canadian Districts that it seemed inappropriate for a church body of about 100,000 members, in a country which for our purposes is almost totally English speaking, to have a seminary both in the East and the West. Without speaking disparagingly of our beloved neighbor to the north, it appears that factionalism and regionalism are rampant in Canada. It has always distressed me to see this spirit carried over into the church. If the Canadians expect to have one church which is united in doctrine and in spirit, I think that the creation of two seminaries is going to work against this laudable goal. Therefore, it would seem to me that it would be advisable for this convention to urge the Canadians, before all kinds of buildings are built and faculties engaged, to give earnest thought to the creation of one seminary which can have an adequate library, an adequate plant, and an adequate faculty which obviously needs to be predominantly or totally Canadian. There is much to be said for the sharing of facilities at Saskatoon. A case could be made for locating a Western Canadian seminary at Edmonton, where we already have property. But in making such a decision, the Canadian church locks itself into the concept of two seminaries, which will tend to have a divisive effect. If The Lutheran Church—Missouri Synod of the U.S. can

supply all of its needs with two seminaries, in a church with nearly 3 million members, it would seem that it might be advisable for a church body of 100,000 members to bend every effort to try to have one seminary as centrally located as possible which could fill pulpits from coast to coast. I had very little success in proposing this to the Canadian brethren at various meetings which were held. I am not proposing it to the convention with the thought that we, by an American dominated resolution, should tell our Canadian brethren what they should do. However, I am raising the issue, so that in the event the Canadians do seek our opinion, we might possibly be able to propose this as at least as good an option as arguing about the whole situation at Saskatoon or trying to justify an Eastern and a Western Canadian seminary.

Those overtures pertaining to seminary and college support are certainly worthy of our careful study and consideration. The answer at present means that we take money from missions and other ministries of the Synod and simply pour them into our colleges. The obvious solution is to raise more money so that all of these institutions can be supported and so that ultimately at least our seminaries and perhaps all of our terminal schools could be entirely freed from the problem of fundraising and supported 100 percent by synodical subsidy.

I certainly call attention to Overture 6-43 from the Board for Higher Education relative to the support of the mission role of Selma. It would be a calamity if we did not give real support to our Black ministry.

7. Parish Services

The report of the various boards under the Division of Parish Services are all of interest and contain a great deal of very encouraging information. Some excellent work has been done in this area and we want to give special thanks to our boards in this area.

The concept of another great Synodwide youth gathering in 1983 is certainly something that deserves our support and encouragement. The last gathering was an enormous success, and everything indicates the next one will be even greater.

I certainly encourage the adoption of Overture 7-03 regarding making 1981 as the International Year for Disabled Persons. The report points out that one-sixth of the population are congenitally or causally disabled. The church needs to express its support for this important ministry.

I also direct your special attention to Overture 7-20 "To Place Emphasis on the Christian Family." This is an emphasis that our times call for with great urgency.

8. Social Ministry

This committee will deal with a very interesting and wide-ranging report from the Board for Social Ministry and World Relief along with the report of the Commission on Ministerial Health.

I strongly endorse the idea expressed in Overture 8-03 about a conference on "The Church in Service to

Society." This is something that we need to give very serious consideration to in view of the vast increase in older people, the cutback in government spending for the poor, and the many other social needs with which our own people live and in which millions of others of our fellow citizens live. When we read on page 303 that "a research project a few years ago reported that the elderly make up the largest unchurched group in the communities where the research was done," we certainly need to consider these people not only as social problems but as people who have great spiritual need.

The report of the Commission on Ministerial Health requests a full-time director of this program. This is imperative. We cannot neglect the problems of our professional workers. I hope the convention will direct the responsible parties to fund this position at once.

The ongoing need for the care of refugees is something that ought to concern us greatly.

Overture 8-19 "To Take Position Regarding Human Rights," raises some very difficult questions. This has been an extremely divisive matter in the ALC and the LCA, and I would strongly urge the committee to refer this matter to the Board of Directors of the Synod for careful study before injecting a great deal of hot and fruitless contention on the floor of this convention.

9. Special and Sundry Matters

In addition to the report of the Armed Forces Commission and the report of the Department of Archives and History, Concordia Historical Institute, as well as the very brief report of the Commission of Adjudication, Committee No. 9 has some issues which need the attention and careful study of the convention.

Certainly the Synod wants to make a proper and worthwhile celebration of the 500th Anniversary of the birth of Martin Luther. Likewise, Overture 9-07 regarding circularizing of the Synod is something that could occupy some careful discussion. There are pros and cons to this matter, and we need to consider all aspects of it. Perhaps the basic question is, "How well do we like church politics?"

10 and 11

I will make no comments on the matter of Committee No. 10—Convention Nominations, or Committee No. 11—Elections. These committees are not present at the May meeting of the floor committees.

12. Program Implementation

The Lord has placed some special challenges on the Synod at this point in time. The last convention adopted the Mission Challenges of the '80s—1,800 new stations to be opened in the decade, 10 countries to be entered, 600 missionaries to be recruited and so on. Committee No. 12 had to consider how to implement this ambitious program. Two especially significant resolutions came from Committee No. 12 in 1979—(1) the Executive Planning Group to take the separate plans of Missions, Higher Education, and others and combine them into a master plan for the Synod and its Districts, and (2)

Forward in Remembrance to provide funds for this ambitious expansion program.

The Executive Planning Group has submitted a master plan. Its plan is just a first step. It needs expansion both as to scope and involvement of people at the grassroots and more interaction between Districts and Districts and the Synod. Also a plan, to be effective, must be annually updated. The process started must be continued. I therefore urge you not only to adopt the report of the Executive Planning Group but to request the continuation of this group and the process it has started.

Committee No. 12 must also consider how to best capitalize on the momentum of Forward in Remembrance. This program has been an outstanding success. As I am preparing this report, an update from the May 8 reports was given to me—\$68.2 million with several more updates still to come before the convention. This with a goal of \$40 million. Yes, the Lord has truly blessed us. But this tremendous offering also brings us additional challenges which you must face.

The big challenge is how do we support what we start with Forward in Remembrance. We cannot and will not divest these restricted funds and use them for normal operating purposes. They must be used for the purpose given and in accordance with the formula in the Mission and Ministry Statement. The outstanding success means that much more mission expansion will take place than initially envisioned. You must decide how we continue what will be started. That is going to mean different ways of financing the work of the church. We can't continue the way we have been. During the last 20 years, our members have decreased by about one-third, the percent of their income they give to the Lord's work through the congregation. That equates to over \$100 million a year. So we must once again start growing in the grace of giving and also provide alternate avenues for giving for congregations, Districts, and the Synod to do the work the Lord has put before us.

Task Force II and the Board of Directors have recognized these problems. Both recognized we must continue to cut back on staff, missionaries, and subsidies to colleges, seminaries, and partner churches. Both recognize that deficit spending can't continue and that some changes will have to be made to end it. I have reviewed the Task Force proposal for a new Department of Stewardship and Financial Support and a similar proposal by the Board of Directors. I have worked with Community Counseling Services, Doctor Hyatt, and staff in developing a proposal I am bringing to you. It is essentially a combination of the other two proposals and reflects some of the experiences of Forward in Remembrance. It combines all Stewardship and Financial Support activities of the Synod into one new department responsible to the President of the Synod for promoting the giving of time, talents, and treasures, including normal Sunday morning giving, deferred giving, and special giving. It provides for a planning study to be conducted during the rest of this year to determine in detail of the structure and the programs. It will be

very similarly to the feasibility study for Forward in Remembrance. It will be conducted by Community Counseling Service with appropriate synodical staff. It will involve meetings with all Districts, colleges, seminaries, and others to obtain their input, plans, and dreams. Only then will a final structure and new programs be proposed.

I am then asking that the Board of Directors be directed to implement the study recommendations as deemed appropriate. This has to be done. We can't continue to be constantly cutting back in our work together in District and the Synod. We can't plant new churches in North America and overseas from Forward in Remembrance and then let them die on the vine because we can't feed them. We can't recruit and train pastors and then not have a place to use them. Our people through Forward in Remembrance have shown they want to give to the Lord's work. They have told us over and over again they want additional opportunities and avenues for giving. They have told us they didn't know all the work that the Synod and its Districts do and are supporting instead similar work done by others. They have told us they want communication and involvement. They have told us they want less duplica-

tion in approaching them for special gifts. We will meet their needs through the new Department of Stewardship and Financial Support. Please support its creation.

In closing let me say that I have never been so optimistic about the state of our Lutheran Church—Missouri Synod. Membership losses have turned around, Forward in Remembrance has been a tremendous success, the morale is high, enrollment in our schools is mounting, new congregations are being opened, the mission is going well throughout the world, and the work of the board, commissions, and committees of the Synod together with their executives and workers have been diligent and supportive of the synodical program. We have much to do, and the Lord has shown us that we not only have great talent and great resources humanly speaking, but above all we have a gracious and wonderful God in heaven who has blessed us beyond our wildest dreams and far beyond what we deserve, and as we undertake our work as floor committees for this convention, we can do so in the assurance that He who has begun the good work in us will continue it until the day of Jesus Christ. May God bless your labors as we move "Forward in Remembrance."

(Part II)

Under the Constitution of the Synod, the President is to make a report on his activities during the term preceding the convention. In view of the fact that I am stepping out as President, after three terms extending over 12 years, I hope you will be charitable in permitting me, in this report, to look back beyond the past two years and to make some comments relative to the 12 years which are now drawing to a close.

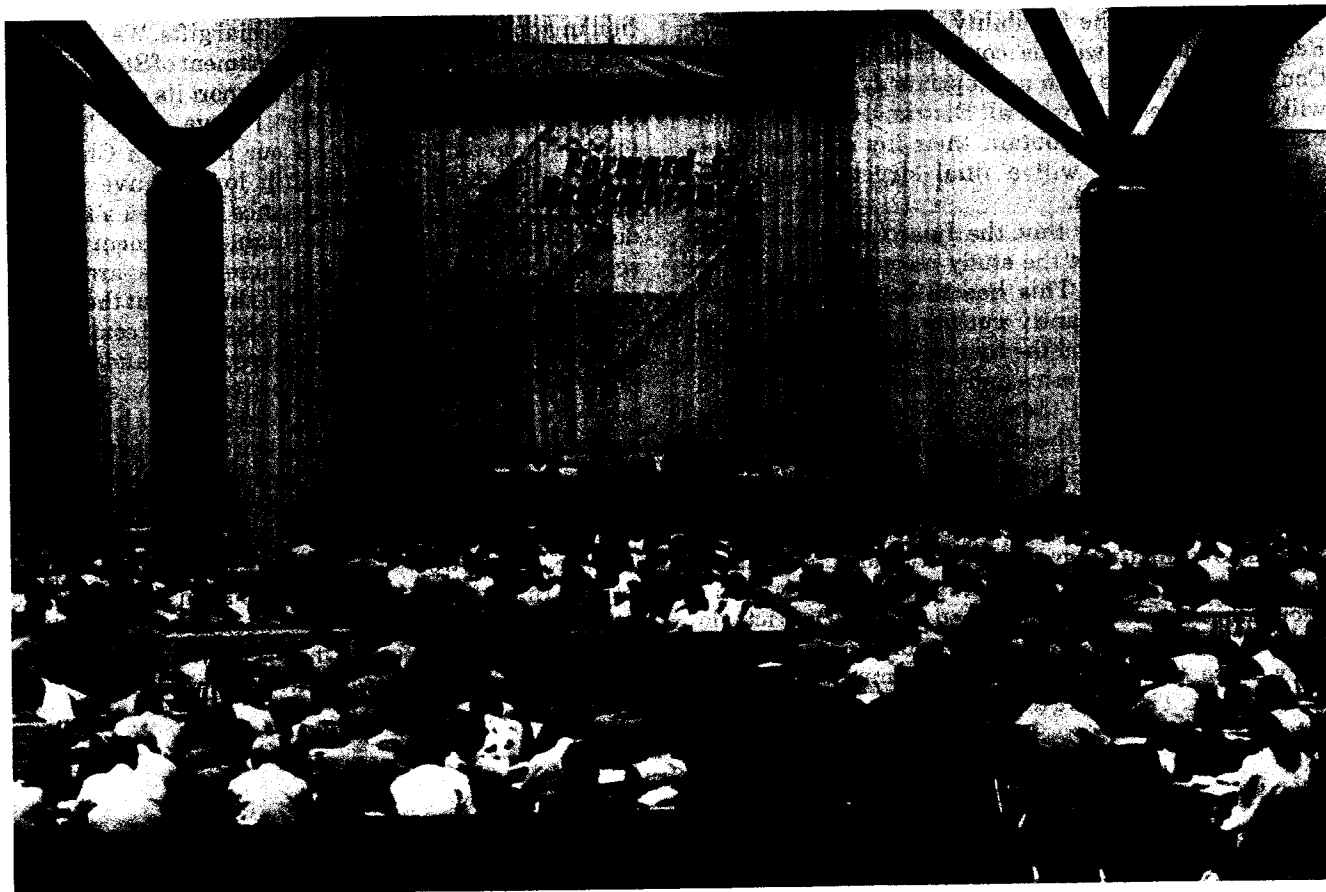
There is good reason for doing so because there are probably 1,500 pastors and an equal number of teachers who were not in office 12 years ago, and a large number of such people are here at this convention either as voting delegates or in an advisory capacity. During these 12 years, several hundred pastors and teachers have passed away and other hundreds have retired. So it is perfectly safe to assume that the personnel of Synod has been greatly altered during these last 12 years. Many of you are attending your first convention. As an example of the changes that have taken place, every single higher educational institution of the Synod, with the exception of one, has had at least one new president, and some have had as many as three. Only five of the men who were serving as presidents of our Districts in 1969 are still in office—Wilbert Griesse of the Mid-South District; Edmund Happel, Northern Illinois; Henry Niermann, now president of the Wyoming District and previously president of the old Southern Nebraska District; Ellis Nieting, Iowa West; and Alwin Reimnitz, of the North Dakota District. In 1969 we had a total of 37 Districts compared with our present total of 39.

Many things have happened over these past years.

We tend often to look at the most controversial or most difficult things as being most worthy of consideration, but such is really not the case. Let us just review a few of these things which have happened. In the case of unhappy things, I stand before you, taking full responsibility and full blame. In the case of the many good things which have happened, thanks is first due to our heavenly Father and then to hundreds, thousands, and in many cases millions of people who, by their prayers, their thinking, their witness, and their actions, have contributed to the forward progress of the Synod.

In 1965 the Synod passed the now famous Mission Affirmations. Little noticed at that time but a part of the same set of resolutions was a proposal that the overseas mission fields were to become partner churches. The first mission field to become a partner church did so in 1969, and by now all but one or two of the overseas missions of The Lutheran Church—Missouri Synod are in actuality and officially partner churches. While this has had very little effect at home, it has had revolutionary effects in our overseas work. It has meant that the missionary has taken on a totally different role, that the governance and operation of the churches has shifted almost entirely to nationals, and that the relationship between the Missouri Synod and its former mission fields has greatly changed. I have to say, having been very intimately involved in this entire operation, that the decision of the Synod in 1965 was a good one, and the missions which have availed themselves of this opportunity have made a good choice.

While this step, like any other process of growing up,



is often accompanied by stumbling and mistakes on the part of both parents and children, the situation in 1981 is far advanced beyond anything that could have been imagined in 1965. In the Evangelical Lutheran Church of Brazil, for example, which now numbers nearly 200,000 people, there is not one single person, with the exception of two retired men, who are missionaries from abroad. The work is entirely under the direction and administration of Brazilians. The same has happened in Argentina.

Many of the other churches are moving rapidly in this direction. This is going to mean the development of national leadership of high quality and dedicated service in churches that were at one time entirely dominated by, or at least dependent on, North American missionaries. These churches are developing their programs in evangelism, in parish education, in stewardship, and even in some cases in foreign mission work.

In this area, there is hardly a single major church body in America which has made as much progress in so short a time with so little difficulty and with such great success. A great deal of credit goes to the Board for Missions and its staff headed by Dr. Ed Westcott.

Parallel to this has been the greater emphasis on and development of Black work, under the direction of Black leadership in the persons of the Commission on Black Ministry and its executive, Dr. Richard Dickinson. Black work in the Synod is largely under the direction of, and carried on in consultation with, a committee made up entirely of Black people.

The same can be said for the rapid advances made in Hispanic work. And now similar proposals are being made relative to the work among native Americans, or Indians.

Much progress has been made in a concept which was before us in 1969 but has begun now in recent years to be genuinely implemented, namely, the development of an indigenous and independent partner church in Canada. I am confident that during the years of my successor's administration we will see the full fruition of plans which have been on the drawing boards for the past forty or fifty years.

We have also, during these years, seen the opening of several new mission fields in new countries, such as Liberia, Togo, and Paraguay. We are moving Forward in Remembrance.

Another area where there has been great change and vast improvement has been in the area of youth work. Here we owe a special vote of gratitude to Rich Bimler and his excellent staff, as well as to our dedicated and competent Board of Youth Ministry. Some of you will recall the old Walther League, which at one time was one of the most popular and powerful organizations of our church. It came to the point, however, in the 1960s where finally the organization itself was phased out and any kind of national youth program had almost reached the vanishing point. To me, it was one of the high spots of the past 12 years to attend the first youth gathering at Fort Collins, Colorado, in the summer of 1980. Here were 5,000 young people from the United

States and Canada, from every District, and from almost every state, who were gathered together, singing the praises of their Savior and rejoicing in the fellowship of their fellow Missouri Synod Lutherans. It was a great experience, and now with the steady progress of the Lutheran Youth Fellowship, which has chapters in nearly half of our congregations (more than the Walther League had), we can expect that youth work is going to gain in importance at every level of our church, and that the interest of the church in its young people is not going to be something that is merely academic or preached about, but something that is being demonstrated in every level in our church body.

Another area which has struggled along for many years has been evangelism. And when in 1980 we had the first Great Commission Convocation here in St. Louis, which drew over 10,000 people, I know that the hearts of Dr. Kolb and Pastor Biesenthal and their excellent board must have warmed with joy and happiness at this mark of God's blessings and the power of His Holy Spirit. I look upon this event, too, as one of the most joyous of the past 12 years. It is significant that 1980 marked the turnabout in the decline of our baptized and confirmed membership. We are on the way up again, with a small net growth for the first time in several years.

It is also a great pleasure to inform you that the new synodical headquarters building in the St. Louis suburb of Kirkwood is now well under way. In April we broke ground, and I hope many of you will have opportunity to see the site and the beginnings of the building. This is the first time in history that the Missouri Synod will have built its own headquarters building, tailored to our needs and our mission, and we are grateful to those who have given so generously and those who will give to get this important project started and completed. We are moving Forward in Remembrance.

At this convention, which is emphasizing stewardship, an area in which we always seem to have many problems, we are also celebrating the completion of what has been the most successful fundraising effort ever conducted in the history of The Lutheran Church—Missouri Synod. At this point it is also the most successful effort ever conducted in any American judicatory, or ever conducted by our friends from Community Counselling Service, who gave us such great help. Thanks go, first of all, to our heavenly Father, then to Dr. Hyatt, Pastor Uhrinak, the wonderful staff of the Community Counselling Service and to those thousands of workers in all of the Districts and Circuits of the Synod who in turn moved the hearts of thousands of our congregations and thousands of our people to make an outpouring, an extraordinary gift, for the work of missions and higher education. Over 80 percent of the congregations of the Synod participated in this endeavor. At the time that Forward in Remembrance was first discussed in the Board of Directors and the Council of Presidents, there were those who wondered if we were ready, if we could succeed, who dreaded what might be a failure, and who voiced all kinds of

concerns that we should either delay or not do it at all. Thanks be to God, there was courage and faith in the hearts of the Board of Directors and the 1979 convention, so that we can report a marvelous success by God's grace. This is one of the finest experiences of God's goodness that our church has ever had. We are moving Forward in Remembrance.

Certainly no one can look back in history to the era of the Vietnam War, Watergate, the rebelliousness of the 1960s and early 1970s, without asking the question, "How did this affect the church?" Historians will be busy writing articles and books on this subject for generations, and those of us in the Missouri Synod who lived through that era and who were active in the church at that time can well remember the tensions that were created.

In most ways, the Synod weathered this era remarkably well. There were, however, some aspects of it which did affect our church. There was a falling away of young people from our membership rolls. For a host of reasons, our mobile population became even more mobile and the result was that we lost thousands of members, sometimes in one year the equivalent of the membership of entire Districts, because of the fact that the church, by reason of financial strictures and the cumbersomeness of our structure, was simply not able to keep up with this kind of shift in population.

Worst of all, this era was characterized as one of extreme individualism, of anti-institutionalism. Change for its own sake was a good thing, and the breaking of tradition was almost a sacred duty. A confessional church, such as ours, made up largely of conservative middle class people living in middle America, could not escape the impact of this age. It showed up in membership losses, in financial difficulties, in disenchantment in many quarters, and of course in doctrinal conflict and confusion.

While I dislike very much talking about our doctrinal conflict of the first six years of the 1970s, it is an acknowledged fact that our church, during those years, was wracked by what will probably go down in history as the greatest conflict of our synodical existence. It resulted in a split in which about 200 congregations out of 6,200 left our fellowship and about 500 pastors of the nearly 8,000 also left us. Concordia Seminary, St. Louis, was brought to the brink of disaster, and literally millions of dollars in potential income were lost for reasons too numerous to mention.

I know that there are still pockets of discontent and disenchantment, there are still those who say the whole conflict was unnecessary and an evil thing, and there are others who say that the controversy came to a close too quickly and that the administration should have taken a stance which would have resulted in further losses and defections. These now are matters of history and can be debated in pastoral conferences and seminary classrooms for as long as any survivor of this era still lives.

As your President during those years and as the one who in many ways took the leadership in the conflict, I

have to take my share of the responsibility and ask the pardon of any who felt that it was not conducted in the way it should have been. On the other hand, as a person who all his life has loved and admired the theology of The Lutheran Church—Missouri Synod and who felt and still feels that he had his hand very much on the pulse of where the Missouri Synod stood in regard to its Biblical and confessional heritage, and as one who has his own convictions before God and before the world, I have to say that there was no way in which, under the circumstances, the conflict could have been avoided, postponed, or settled without some serious conflict. There is no question that the difficulties were infinitely magnified and aided and abetted by the press, both within and outside the church, that the walkout of the faculty at St. Louis in 1974 extended the conflict and made it much more difficult to bring it to a proper and God-pleasing conclusion. The difficulties we had with District Presidents, and then the concomitant difficulties brought about by congregations leaving with great fanfare, with much publicity, and oftentimes with financial problems and constitutional problems, all added greatly to my personal anguish and to the difficulties under which the Synod had to carry out its work.

Now that it is all over and the dust is settled, I believe that we came through it far better than our feeble human talents warranted and far better than we had any right to expect, humanly speaking.

And now after much prayer and thought I have made the decision not to be a candidate for the office of synodical President.

While these 12 years have certainly taken their toll on my wife and my family and my own personal health, I am not leaving the office primarily because of personal or family considerations. I am leaving the office because I genuinely believe that the Synod needs the strength, energy, leadership, and enthusiasm which a younger and more vigorous man can give to the position.

The Synod needs a period of peace and to adapt itself possibly to a revised structure to meet the needs and opportunities of a new day. It needs an opportunity to develop its beautiful youth program, its evangelism program, its multiethnic ministries, the foreign mission operations, the work in Canada, the development of more parochial schools, the outreach into the untouched areas of North America with new congregations and new methods of ministry, an increased ministry to the underprivileged and the handicapped, work in the military, on campuses, in institutions, the richer nurture of congregations, the improvement in preaching and pastoral concern, the care of our professional church workers, the work of health and healing among people throughout the world, the expansion of the ministry of the printed Word and of the audiovisual proclamation of the Gospel, the strengthening of our great auxiliary organizations, the strengthening of our excellent colleges and seminaries, the strengthening of our stewardship of life and of money, and countless other

ministries and challenges which face the church in these exciting closing years of the 20th century.

All of these matters and many more need our care and our attention, our prayers and our financial support. We cannot and must not devote the years ahead to extremism, fadism, cronyism, infighting, incessant bickering among ourselves, an irresponsible ecumenism, or hiding our light under a bushel, backbiting, and all of those other vices of which the Scripture speaks with which we are all too familiar from our own daily lives. On the contrary, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8-9).

And thus as we look into the future, I have to say that I think one of the major decisions to be made at this convention, and one which will probably cast its shadow into the closing years of this century is the matter of the election of the President and other officers of our church. Far-reaching and important decisions face us at this convention. This calls for responsible churchmanship rather than cronyism.

As we look into the future also, we need to ask the question, "Where are we going to expand geographically?" Our Board for Missions and its staff are doing an excellent job in pointing out and helping to open new areas of the world for expansion and also in areas in present partner churches where the work could be greatly strengthened.

It is an acknowledged fact that in Canada, for example, Western Canada, which has long been neglected, is becoming one of the fastest-growing and burgeoning areas of the world. Our Canadian brethren, particularly, need to give full attention to this situation and make plans that will not simply enhance one Circuit or one congregation but that will enhance the work of one entire nation and the spreading of God's kingdom in that nation.

When we look at Latin America, it does not take anybody with a Ph.D. in Latin American affairs to recognize that the two major nations in Latin America are Mexico and Brazil. In Brazil there is a going operation and a church body with tremendously fine leadership, with a great depth of talent, with increasing financial resources, and with the vision to make great things happen. I think we also need to give our brethren in Brazil a much greater feeling of responsibility toward those Spanish nations of that great continent which directly touch the nation of Brazil and to whom the Brazilians, even the Portuguese speaking, can bring the Gospel with much greater ease and with much less expense than North American gringos. There is no question that much work needs to be done in Brazil and by the Lutheran Church of Brazil in bringing the Gospel to that entire continent.

As we come close to home, Mexico is becoming a world power. It now has over 67 million people and enormous resources. For us to sit up here in the U.S. and

Canada and look upon Mexico the way we did in the days of General Pershing is blindness. The Synod of Mexico is a very small group. Mission work in Mexico is extremely difficult. We need to think of work in terms of Mexico and other Latin American countries and the Caribbean as a very significant portion of the mission challenge of this church. Much more needs to be done. We've made some small beginnings, but they are only beginnings.

When we look at our own nation, at the newly published census statistics, at known population shifts, we simply are going to have to start facing some realities and making some far-reaching decisions. We have sat on the sidelines and looked at the statistics of the Lutheran Church in America and The American Lutheran Church as they have lost even more members than we have despite our conflict. This may make us feel proud, or at least less embarrassed, but there is small comfort in this. The fact is that the LCA is located largely in the northeastern section of the United States, which has had a net loss in population over the past decade. The American Lutheran Church is located in the upper Midwest which, next to the northeast, has suffered the greatest loss in population and has barely held its own during the last decade. The southern and western parts of the United States are absolutely swarming with displaced and uncared for LCA and ALC Lutherans. They are also filled with the same kind of Missourians.

I have distributed to our District Presidents and to our Board of Directors material relative to population migration in our country. These statistics and information are scientifically irrefutable. We have to devise a method of following our people into the areas of this nation where they are moving. Unfortunately, particularly in the South, to some extent in the southwest, this has been an area where our church has not been strong. In 1969, 70 percent of the membership of the Missouri Synod lived in 12 midwestern and upper midwestern states. Today that figure is 65 percent, and it is going down steadily.

We simply are not spending our money wisely, serving our people, or carrying out the Great Commission of our Lord if we still continue to think that each District is to do its work only in its own geographical area. There are Districts in this church where it would be almost impossible to establish another Missouri Synod church, and if we did so it would be at great cost, at glacial growth, and would end only in a small, confused, and often poorly pastored congregation. The same amount of effort, money, and resources, spent in other parts of the country would produce infinitely greater results. We have to learn to think synodically and nationally and internationally rather than parochially or only in terms of our own community, our own Circuit, or our own District. The test of this will come when we have the division of money raised for the North American Mission program of Forward in Remembrance. It would be a marvelous thing to say that we are the greatest church in the country in the

area of parochial schools and are the most unparochial church in the area of missions.

Related to this is something that has plagued not only your President for the past 12 years but preceding Presidents back into the dim and distant past, together with District Presidents, Boards of Directors, boards, commissions and committees of the Synod, and all those who have had to do with trying to make this old contraption that we call the Missouri Synod run. We have a Constitution that was drawn up for 12 congregations with an aggregate of 4,000 members. This Constitution has basically been changed very little in these 134 years.

I am not advocating any significant changes in the Constitution. It is like our United States Constitution. It was drawn up by a man who was a constitutional and ecclesiastical genius; namely, C. F. W. Walther. But in the structure that has developed out of this Constitution we are in some ways still back in 1847, and in many ways we are back in 1920 or 1930.

The need for changes in our structure has been so evident that during these entire 12 years, without cessation, we have had a committee or task force on structure. We have spent hundreds of thousands of dollars on these committees and task forces. I am endorsing the proposal that we now create a Standing Committee on Structure that can give its attention to each aspect of the synodical structure which needs revision and review. I also am strongly urging that the convention pass the recommendations of the present Task Force II as slightly revised by Floor Committee No. 2. Not everything may be perfect, you may not like everything, but some things have to be changed; and where we make mistakes, the Lord is merciful, the Synod somewhat merciful, and we can make new changes and new revisions as we go. But we do need to change some of these things. They are antiquated, cumbersome, and almost impossible to work with. I have heard that some may want to table these proposals, which in effect kills them for the time being until a future convention. Responsible churchmanship, however, calls for facing the issues rather than avoiding them. Let us discuss, debate, if need be, and then decide. One decision, especially, simply must be made, that having to do with the triennial cycle of conventions. The Internal Audit Department reviewed the Task Force recommendations and developed the estimated cost savings of \$3,725,060 to be achieved over the six-year period required to fully implement the new convention cycle. During the six years one Synod convention would be eliminated at an estimated cost of \$1,618,760, and one year of District conventions would be eliminated at total estimated costs of \$1,095,500. Meetings and other costs eliminated by the combination of boards and commissions would save an estimated \$168,467 per year for a total savings of \$1,010,800 over six years. All estimates are based on current costs.

Which brings me to one of our chief considerations. We have had this enormously successful Forward in Remembrance campaign. A very special word of thanks

to those congregations, pastors, and District leaders who really got down and dug with regard to Forward in Remembrance.

Forward in Remembrance has taught us two things. It has taught us, and this is now beyond all argumentation or refutation, that our people have the resources and when they are properly approached and motivated they will give these resources for the work of the Lord. If the Missouri Synod is constantly struggling for money, we have no one to blame but ourselves. We cannot blame God, we cannot even blame the government, inflation, unemployment, or bad crops. The money is there and the people will give it.

It is in line with this that the Board of Directors and the Task Force followed by Floor Committees No. 2 and 12 are proposing some rather far-reaching changes in our structure which will enable us to raise more money from our people. I hope you will vote for these proposals overwhelmingly. It is amusing that a Synod which in less than 2 years can raise \$75 million dollars, in the past 12 years only 3 times has been in the black. We are like a congregation which never has enough to pay the preacher or pay the heating bill, but we can go out and build a \$300,000 church building and pay cash for it.

The problem is not with the people or pastors, the problem is not really with the Districts, although many people like to criticize them. The problem is with the methods we have used and with the lack of training in loyalty and in stewardship techniques with which our pastors have been equipped when they have gone out into the ministry. Let us move forward in remembrance by adopting a structure which will enable us to keep the momentum of this great campaign going for many, many years. We have only begun.

At this time, as I complete my term of service as synodical President, I want to express, as I always have, but this time in a very special way, sincere thanks to all who have rendered such marvelous help. First of all, a sincere thanks to the help of all of our lay people who by their prayers, their gifts, and their dedication, have contributed so much to the forward progress of the work in our 6,000 congregations and throughout the world.

Thanks also to our thousands of dedicated pastors and teachers who, in their respective areas of service, have served often with low salaries, little recognition, and with herculean efforts in ministering to people and sharing the Gospel of Christ.

Then, thanks to all of our synodical boards, commissions, and committees who, each in their own area have made a significant and wonderful contribution to the work of the church; to our District Presidents, who have been such helpful arms to the President as we together carry on our duties in administering the church and its Districts; to our District executives; to our synodical Board of Directors; to our college presidents, boards of control, faculties and students for the great work that is being done to prepare professional church workers and dedicated laymen and lay women for service in the years that lie ahead; to my colleagues, the Vice-Presi-

dents, Dr. E. C. Weber, who is retiring with me at this time and who has labored so faithfully during the past four years under the hindrance of a stroke which he received on his way home from the Dallas convention; to Dr. Merckens, Dr. Walter A. Maier, and Dr. George Wollenburg. Also special thanks to Vice-President Sauer, who in addition to his vice-presidential duties and helping with the colloquy program has served so faithfully as my assistant; to my ever faithful and dedicated secretaries, Miss Jean Buettner and Miss Betsy Kops; to our great staff at 500 North Broadway, both the dedicated and hard-working executives and the secretarial and clerical people; to our missionaries and chaplains and to all others in whatsoever capacity who by their gifts and prayers and their talents have helped in the forward progress of the church. Also, I would like to give special thanks to my esteemed colleague and co-worker, Dr. Herbert Mueller, Secretary of the Synod. Dr. Mueller is a man of great wisdom and prudence, who both as Secretary of the Synod and secretary of the Board of Directors as well as a member of the Commission on Constitutional Matters, has rendered yeoman's service to his church.

I would like also to single out for special thanks Dr. Norman Sell, our synodical Treasurer, who has been the first full-time Treasurer of the Synod. He has served faithfully and well, and has done a great deal to help in the development of a full-scale financial program for the church. Also thanks to Mr. John Schuelke, administrative officer of the Board of Directors, who has given unstintingly of his time and talents in the work of the church. Thanks to all who have worked to arrange this convention.

A special word of thanks should be given to one of the leading lay people of our church, Mrs. Florence Montz, of Bismarck, North Dakota, a former president of the Lutheran Women's Missionary League and presently acting as staff administrator for the Council for Christian Medical Work. Mrs. Montz has contributed thousands of hours of her time, and hundreds of days away from home, traveling widely throughout the world, in the interest of the health and healing ministry of our church. When there was no money for a staff administrator for this position, she willingly accepted the request of the Council for Christian Medical Work to serve. She has done much to bring order out of what had been a chaotic and neglected situation. She has done a great deal to raise the sights and interest level of people all over the church in this important ministry, a ministry to the whole person—soul, body, emotions, and attitudes.

And finally and above all I would like to make special mention of my dear wife, Delpha, who has stood so faithfully at my side, not only during the past 12 years but for 38 years, praying and waiting in humility and patience for me to come home, always meeting me with love, support, and kindness. She deserves far more credit than she has ever been given or ever will be given. If the Lutheran Church believed in saints, I would propose that she be beatified.

I told the 1977 convention of the Synod that I had been in office only a very short time when I came to realize that basically I had three things that I particularly felt called upon to try to achieve during my period as President: (1) to resolve existing theological problems and assure that the Synod would remain Biblical and confessional in its doctrine; (2) to keep the Synod together; (3) to keep the church going in the achievement of the mission which Christ has given to us.

While I'm sure that my successor will also have many other goals, such as the strengthening of the parish, the improvement of the finances, the extension of the mission, and many more, I am convinced that these three matters will remain high on his agenda.

In order to accomplish these goals, particularly the first, it has been necessary for me at times to become somewhat blunt and in some instances unpleasant. I sincerely apologize to all in the church who have in any way been wounded or hurt by anything I have ever said and done. I have never deliberately set out to hurt anyone, but I fully realize that particularly in the maintenance of doctrinal discipline sometimes people do get hurt. For this I am sincerely sorry. I have not always been as kind or judicious as I should have been. I have often spoken in haste and have made many mistakes. For all of these I ask God's forgiveness and yours.

Yet, despite the mistakes on the part of the President, the 12 years have proven to me that I have the honor of serving as President of one of the greatest church bodies the world has ever known. When one thinks of the difficulties we have had, and still to a lesser degree continue to have, when one thinks of the great decisions that we face even at this convention in the election of the President, in the serious decision regarding church fellowship and in the difficulties of organization, one can only say that the church has endured these things and in some ways has actually thrived under them. Who could ever imagine that Forward in Remembrance would be so enormously successful? Who could ever imagine the high percentage of congregational participation?

Who could ever imagine that after the great difficulties we have had in the middle 1970s that we would come back from these times with renewed vigor and dedication and determination to be about the Lord's business? I believe that we have witnessed a whole series of miracles. It is my firm belief that the Missouri Synod is a church body which, in a sense, can be said to live a charmed life. This is not because we are good or deserving but because the Lord has been exceedingly abundant in His blessings and grace. One can only think of the Bible verse, "Where sin abounded, there did grace much more abound" (Romans 5:20).

In speculating on the question of how has all of this happened, aside from the abundant blessing of God, I believe that the Missouri Synod has been singularly blessed in its strong adherence to the Word of God as the rule and norm for our faith and our life, in its great emphasis on thorough Christian education at all levels,

in its excellent theological training, in its interest in the needy and the poor, the old, the young, and the oppressed, and in its great interest in missions and evangelism. These are the ingredients which make a great church body. And our people, despite all of our difficulties, have never lost sight of these matters, never lost confidence in their Lord, and never ceased to believe in His mission. In Dickens' "Oliver Twist" Fagan says to Oliver, "You can be the greatest man in the world." Missouri can achieve greatness in service to our Lord and His people. We have yet to see what He can do with and through us. May God give us vision, faith, and courage. We move Forward in Remembrance.

With reference to the proposed resolutions prepared by the floor committees, I first want to express sincere thanks to the floor committees for their diligent work, and also to state that while I am not in total agreement with every single detail of every single resolution, I do believe that the committees have done a very excellent piece of work and that the convention should give serious and earnest consideration to the proposals they make. In Part I of the President's Report, I made many recommendations which you may wish to consult, but in this Part II of my report I shall simply leave it to the good judgment of the delegates to make proper and intelligent decisions on the material that is presented to them by the floor committees. The floor committees have done an excellent job of distilling a very large *Workbook*, and I think they have made it possible for the individual delegate, even if he is not well informed on all details, to make intelligent and well-considered decisions.

Now I come to a matter which is extremely difficult and complicated. I ask you to give this matter and the report of the floor committee your very careful and prayerful attention.

We face at this convention the very difficult question of suspending fellowship with The American Lutheran Church. This history is probably well known to you. The Missouri Synod had carried on discussions for many years, ever since the 1920s, with church bodies which today make up at least part of The American Lutheran Church. At many times it appeared that fellowship was very close, and that it would readily be established. This did not happen for reasons that need not be mentioned at this time.

Finally in 1965, we decided to become a charter participating body in the Lutheran Council in the U.S.A., which brought us together with both the Lutheran Church in America and The American Lutheran Church in a conciliar relationship, that is, one which involved a considerable amount of cooperation in various aspects of church work, discussions of theology, looking toward the establishment of fellowship, but not actual fellowship itself. Then in 1969, after several years of discussions, fellowship was established between The American Lutheran Church and the Missouri Synod. Feelings ran very high, the debate was intense, and the vote was very close. This resulted in a split-off of a couple dozen congregations at that time. It

also resulted in a kind of uneasy truce between the various elements in the Synod, and in the establishment of a joint committee of American Lutheran Church and Missouri Synod people to discuss issues on which there was still disagreement between us and to deal with things which have arisen in subsequent years.

The report of the Commission on Theology and Church Relations gives you many details on these matters. As President of the Synod, I was an ex-officio member of the synodical Commission on Fellowship, which met twice annually with a counterpart commission from The American Lutheran Church. This commission this year has published for you, at the request of an earlier convention, a Statement of Differences between our two churches. The statement is true and factual. We have not embellished it with any emotion or any conclusions. We have tried as far as possible simply to give you the facts.

The Commission on Theology and Church Relations, after studying the differences and hearing the report of the Commission on Fellowship, has recommended that the fellowship be rescinded at the synodical level. The commission has also attempted in every possible way to take cognizance of the fact that many people in The American Lutheran Church are thoroughly orthodox and confessional and that many fine parish relationships have developed. We are also cognizant of the fact that we have found a satisfactory way of relating with the Lutheran Church in America through the Lutheran Council and that on many levels a salutary and beneficial cooperation has existed and in all propriety should continue to exist.

I concur with the recommendation of the CTCR and the floor committee on this matter, but I must say I do so with great regret at the prospect of difficulties in our own midst. As we face the likelihood of merger between the ALC and LCA becoming more and more a reality, we recognize that sooner or later Missouri will have to face the question of fellowship not only with the ALC but with an entirely new church body. When this merger is consummated, it would create an entirely new situation which would then have to be evaluated on the basis of the new church body, rather than simply the confessional and doctrinal position of The American Lutheran Church. If we do not face the issue with The American Lutheran Church now, we will unquestionably have to face the issue at some later time.

I do not see any possibility of our arriving at doctrinal agreement at the church body level with The American Lutheran Church or its successor organization, given the present theological climate within American Lutheranism. We thus will either have to change our stance on the whole subject of church fellowship, or reach some kind of accommodation in which the position of the Synod is upheld but allowing a certain amount of latitude at the local level, or simply adopt a resolution calling for more patience, more discussion, and delay the decision until some later time, or rescind the fellowship established in 1969.

One of the difficulties with the matter of ALC

fellowship is the fact that we regard the matter from many different angles. As I have said repeatedly, looked at entirely from the theological standpoint at the church body level, the differences are great and irreconcilable. Looked at from the standpoint of the parish pastor who ministers to people who come to his church or move into his community, the problem is viewed quite differently. Nearly all Lutherans have been instructed in Luther's Catechism and share essentially the same basic and fundamental faith—a faith which differs greatly from that of Roman Catholics, Christian Scientists, Presbyterians, and other denominations. This makes the problem more difficult. The overwhelming rank and file of both churches *do* share the faith, learned from Luther's Small Catechism. Nor is the matter only one of cooperation. It seems to me that we are quite dedicated to a vast range of cooperation among Lutherans and to a lesser extent with other denominations, a cooperation which is not premised on the fact that there needs to be complete agreement in doctrine. Oftentimes it can be a single-issue cooperation, such as the pro-life movement, and things of this kind. So we do not clarify matters by confusing interchurch cooperation with church fellowship.

An additional factor which is causing a great deal of confusion as to the timing of a decision on church fellowship and as to the future course the Synod shall take, has to do with the fact that it is well-known and apparently almost a certainty that the ALC, the AELC, and the LCA will be entering into a merger.

We do not know the precise form that this merger will take, nor exactly when it will be completed, but it appears to be a certainty. When and if this merger takes place, The Lutheran Church—Missouri Synod is going to be mightily affected. The merger will immediately affect the structure and activities of the Lutheran Council in the U.S.A. The merger will affect the polity of all parties to that merger. One of the reasons that Missouri and the ALC have gotten along so well over so many years is that we have a very similar polity. If the polity of the LCA prevails, there will be a great deal of difference, causing further cleavage between Missouri and the new church. In other words, there will not only be theological differences, but there will be differences in the way in which the churches operate. I think it is axiomatic among all of us that if the ALC joins with the LCA, the Missouri Synod will not automatically have fellowship with the new church, but that fellowship would have to be renegotiated entirely. We have had great difficulties carrying on doctrinal discussions with the present LCA, in part because of their stance that sufficient doctrinal agreement already exists for the practice of church fellowship. If that view prevails, discussions between the Missouri Synod and the new church will probably be considerably different and possibly even nonexistent. Another factor is that throughout North America, Missouri, which has always been the second largest church and had a considerable balance of power in inter-Lutheran activities, will now find itself to be the smaller of the two by almost 50

percent. This is going to make more difficult various kinds of negotiations and interchurch relationships.

Perhaps the greatest factor of all, however, is that if the merger takes place, the center of gravity in the new church will shift to the East, perhaps to New York or Philadelphia, where the greatest concentration of LCA Lutherans is to be found. Missouri and the ALC have been sort of bastions in the Mississippi valley. If the center of gravity moves to the East, Missouri will by default inherit the entire Midwest as its area of activity and influence. This will also give us a much greater entree to the South and to the West of this country. In a certain sense, if this happens, it could be the day of greatest opportunity for the Missouri Synod in all its history. While it is true that the location of headquarters of a church body is not everything, it is also true that under the polity that one can expect from the new church, the centralization in the headquarters will be far greater than the centralization that the Missouri Synod has always so cordially rejected. Among other things this can very well mean that if we plan and think carefully, the Missouri Synod can become the theologically and ecclesiastically dominant Lutheran church west of the Allegheny Mountains in this country. Therefore, as we contemplate actions regarding the particular point of ALC fellowship as well as the broader subject of inter-Lutheran relationships in general in North America, we need to be very careful to take stances and positions which will not jeopardize what could be a most interesting and most challenging future for what I think we all believe is an enormously dynamic and talented church. We are able to accomplish very, very great things, not only in such areas as Forward in Remembrance, but in missions, mass media, evangelism, and also in the area of confessional Lutheran theology. All of this, of course, is due to the blessing and mercy of God, but the fact is that God has accomplished some great things through our church. Therefore, as we contemplate one aspect of the inter-Lutheran relationship question, we must not be unmindful of all aspects of it, not only of the present but also of the future, not only of the next 5 years but also of the next 50 years. I have long hoped and prayed and contended that some better method for interrelating between Lutherans could be developed than we presently have. I do not think the issue is totally black and white, one that is either full fellowship or total rejection.

We have not as yet thought through the process of how we as a confessional church with a doctrinal heritage which we cherish and thoroughly believe, relate to those who do not share completely that heritage, but yet bear the Christian and in some cases the Lutheran name, so that on the one hand we do not become self-righteous isolationists or on the other hand raving ecumeniacs. Both of these positions are in error.

All that has been said to this point was written prior to June 4, at which time I believed that I had said all that was necessary and probably more than was necessary in reporting to the Synod as these 12 years draw to a close. However, on June 17 I received a letter from Dr.

David Preus with an enclosure which I am appending to this report comprising a recommendation he was making to the Church Council of The American Lutheran Church during its June 22—26, 1981, meeting. I am appending the entire report so that you may read his recommendation in its context. The recommendation itself reads: "That the ALC Church Council invite the LCMS to join in encouraging widespread regional and local consultations regarding the continuance or non-continuance of altar and pulpit fellowship between the two churches, such consultations to precede any action to terminate fellowship between our churches." As an additional piece of information I should share with you what many of you probably already know, namely, that six Districts of The American Lutheran Church (only two of which have communicated with my office directly), have passed resolutions asking The Lutheran Church—Missouri Synod to continue its fellowship with The American Lutheran Church. For your information two of these six Districts together with six others have also urged the ALC to merge with the LCA. At this point of writing on June 18, one District of The American Lutheran Church has voted against merging.

I wrote to the Church Council of The American Lutheran Church on June 19, and am appending this letter also for your consideration and information.

On June 24, the Council of The American Lutheran Church communicated with my office, indicating that they had adopted the recommendation of President Dr. David Preus, as read to you a few minutes ago. I felt it was only proper to communicate all of this late information to you.

Quite obviously, the resolution of the President and Church Council together with that of the Districts of the ALC indicates a desire on the part of many members of the ALC that fellowship continue. It should be noted that as early as its 1977 convention, the Missouri Synod asked for multilevel discussions of doctrine with the ALC, but this was rejected by the ALC leadership and the only discussions in which they would take part were those of the now somewhat discredited Commission on Fellowship and one meeting between professors of the two churches, which produced little or nothing. I do not believe that an action on our part to continue fellowship will deter or delay the merger. Whether The American Lutheran Church would be willing to hold such discussions in the event that fellowship is broken at this convention, is only a matter of conjecture. Whether the discussions would be of help in resolving our differences is also, of course, a matter of conjecture. The fact has to be faced very forthrightly that a break in fellowship on our part and a failure to hold discussions will positively guarantee that The American Lutheran Church will drift inexorably into the orbit of the Lutheran Church in America to the point where the ALC will cease to exist. Again, how important this is to our people, most of whom together with the great majority of the ALC live in the Midwest, is again something that we must carefully ponder. In other words, American Lutheranism is at a crossroads and churches are taking courses

from which there is no likelihood of deviation in the foreseeable future, if ever. Dr. David Preus has made some very imprudent statements regarding the Missouri Synod's Commission on Theology and Church Relations, and seems to be of the opinion that if the rank and file pastors and laymen of the Missouri Synod had an opportunity to meet with their counterparts in the ALC to discuss the basis for church fellowship, our people would feel quite differently than the members of the committee.

This is an interesting speculation. But exactly the same speculation is undoubtedly going on in the minds of many of us at this convention. Namely, does the ALC Fellowship Committee genuinely represent the theology and thinking of the rank and file pastors of the ALC, or are we also in this instance dealing with some "ivory tower hairsplitters"? I must say that under our very democratic structure, and with the enormous opportunities for people to express themselves in all kinds of forums in the Synod, and especially in view of our wide-open, no-holds-barred controversy, in which every congregation had the free option to leave our Synod if it wished to, I think there is a very close degree of harmony between the theological eggheads or "ivory tower hairsplitters" and the rank and file of the Missouri Synod. It was with this confidence in mind that I stated that whether or not fellowship continues, Missouri Synod people at all levels and in all places are delighted for the opportunity of bearing witness to their faith.

If we in this convention decide to accede to the request of the Church Council of the ALC that fellowship not be broken and that discussions be held, then this calls for the finest kind of churchmanship on our part. I do not believe that Missouri Synod Lutherans hold their doctrinal position because they think they are better than others, or because they think they are smarter, or because they disdain and look down upon other Christians or other Lutherans. I think our people hold their doctrinal position because they genuinely believe that this is what the Word of God teaches clearly and without equivocation. Therefore, if we decide to remain in fellowship and discuss doctrine with the ALC and with others, this means on the one hand that we do not approach them in a Milquetoast manner as those who have no convictions and are simply subject to every wind of doctrine that blows across the landscape. On the other hand, if we approach them with arrogance and a cocksure attitude that God has somehow supplied us with all truth and denied it to others, we will be neither fair to ourselves nor to The American Lutheran Church nor to the improvement of relations between our respective churches. There is a very fine line here, and it calls for the most skilled leadership at the presidential level, as well as that of the Commission on Theology and Church Relations, at the level of District Presidents and all of our pastors and laypeople. It could be a very interesting and exciting experience for us in thousands of locations around the country really to talk forthrightly with other Lutherans relative to the differences between our respective churches and our own under-

standing of the Scripture and the Lutheran Confessions. It is very evident that Missouri does not want to go into an isolationism in which under the pretext of being afraid of unionism or contaminating ourselves we simply withdraw from all discussions with all people with whom we are not in total doctrinal agreement. It is also true that we are very much of the opinion that true doctrine is something that is taught in God's holy Word and that it is to be sought and fostered and maintained at all levels. There is no place for confessional Lutherans to indulge in compromise or in watering down the truth of God's holy Word and particularly the truth of the Gospel of Jesus Christ itself.

Therefore, it is my recommendation to the Synod that in considering this proposal we not only look at The American Lutheran Church but also at ourselves. What kind of church are we? It is impossible for us to carry on a program of active witnessing to God's truth if we elect leaders who are indifferent to that truth or confused, or unsure of it, or are unable to articulate it, or are afraid to bear witness to it and prefer to go our separate way and leave the witness bearing to others. It is a time to ask how strong and united we are, how willing to do the hard work of studying and bearing witness. God commands us to avoid false teachers. He also commands us to bear witness to His truth in the face of unbelievers, doubters, scoffers, errorists, and the confused. Both principles are Scriptural. Both must be done with courage and winsomeness, patience and wisdom.

If fellowship is to be continued, we must practice it without compromise or vacillation. Our fathers taught that it was not necessary to separate as long as our witness is heard and permitted. I can honestly say that at the leadership level our discussions have produced nothing. What of the grassroots? I wish I knew. Thousands of ALC and, for that matter, LCA Lutherans seem to feel at home in our congregations. Does this mean a difference between the clergy and laity or a difference between pastors and the official positions of their churches? The convention must decide. A united and strong Missouri can be a great influence on American church life. A divided and timorous Missouri will fail and eventually fall. We face a hard decision. May God give us the vision, wisdom, and courage to make a decision which pleases Him and serves His church.

In closing, I wish again to thank all who have been so kind to me during these past years, ask the forgiveness of all of those who have been hurt, and wish the Synod God's richest blessings as it moves on into what under Him and with His blessing can be the most marvelous era that our beloved church body has ever known. We live in times which are very conducive to religion. People are at a loss, they are confused and demoralized, and the precious message of the Gospel of the forgiveness of sins and the promise of everlasting life is something that ought to bring tremendous joy and happiness to a world which is in such a terrible state of confusion. Now is the time for the church to go to work and carry out its marvelous mission of preaching the Gospel and loving our fellowmen. May God bless us all.

we begin this convention and go forward in His work
and in remembrance of His blessings.
Amen.

President J. A. O. Preus, Ph.D., D.D.

Appendix A

Resolution of The American Lutheran Church Council

Resolution Regarding LCMS Fellowship

Adopted by the ALC Church Council—June 24, 1981

The American Lutheran Church people in congregations, offices, and agencies have rejoiced in the altar and pulpit fellowship between the ALC and The Lutheran Church—Missouri Synod. The fellowship has been visibly and positively experienced at many different levels, but especially between hundreds of congregations in American communities. This has been especially true in areas where Lutherans are a small minority of the total population. In these areas the total Lutheran witness has been strengthened by our willingness to treat each other as partners in life and mission.

Therefore, it is a source of dismay in the ALC that the LCMS Commission on Theology and Church Relations and the LCMS president have recommended to the 1981 convention that the formal fellowship with the ALC be ended.

The president of the LCMS in his statement recommending cessation of altar and pulpit fellowship deplores the lack of progress, from his standpoint, made by the Commission on Fellowship in resolving existing differences between the two churches. He feels the ALC causes the problem. The ALC members of the Commission have been disappointed at the unwillingness of the LCMS members of the Commission to deal with the matter the ALC thinks to be the big disagreement. The ALC believes the Lutheran Confessions are documents of concord, that they were created for purposes of inclusiveness and not exclusiveness, that they embody a Gospel freedom that does not require uniformity in all matters. The ALC and the LCMS agree that fellowship should grow out of a common commitment to the Lutheran Confessions. We have that common commitment. The disagreements come in areas not directly addressed by the Confessions and which take on the character of added requirements imposed by LCMS. The ALC believes fellowship should be so defined by both of our churches that agreement on matters directly addressed in the common Confessional documents is sufficient to support altar and pulpit fellowship. ALC leadership reports the LCMS representatives have been unwilling to seriously consider such an approach as means of resolving the problems between our churches.

It is apparent that the Commission on Fellowship has been too limited a forum for dealing with fellowship questions. There are too many fixed positions as a result of years of dealing with the questions involved. Discussions that determine recommendations on as important a matter as altar and pulpit fellowship deserve more direct participation from people in the congregations.

There is only one parish pastor involved among the 12 Commission members, and no laity. It would be tragic if further distance should be put between the ALC and LCMS simply on the determination of conversation between 12 people. God has blessed the ALC and LCMS with a sufficient unity of faith, doctrine, and practice to make altar and pulpit fellowship a necessity.

Recommendation: That the ALC Church Council invite the LCMS to join in encouraging widespread regional and local consultations regarding the continuance or noncontinuance of altar and pulpit fellowship between the two churches, such consultations to precede any action to terminate fellowship between our churches.

Appendix B

Response of J. A. O. Preus to David Preus & ALC Church Council

June 19, 1981

Church Council
The American Lutheran Church
422 South Fifth Street
Minneapolis, Minnesota 55415

Dear Brethren:

Doctor David Preus has graciously sent to me a copy of his recommended resolution for your action at your June 22—26, 1981, meeting.

In order that your action may be based on additional information, I am communicating to you the following.

Under LCMS bylaws the President of the Synod "shall represent the Synod in official contacts with other churches and Synods." Since there will be a new president after our July 3—10 convention, what I am saying may be countermanded by my successor, although both he and I must act under the resolutions and Constitution of the Synod. Further, what I say does not represent necessarily the thinking of our CTCR but is my own. This makes the situation somewhat tentative but I trust you will be understanding at this late date.

At the outset, I want to say that the LCMS has repeatedly asked for multilevel discussions of doctrine with the membership of the ALC, and thus Doctor David Preus' recommendation is most welcome to us. Regardless of the action at this convention regarding fellowship with the ALC, I am sure that our people at all levels, including the congregations, will be happy to take part in such discussions. We welcome the opportunity to discuss church fellowship, its Biblical and confessional basis and the question of the exclusiveness or inclusiveness of our Lutheran Confessions. We rejoice in the official Biblical and confessional statements in the Constitution of the ALC. I deeply regret that the ALC commissioners have been disappointed at what they perceive to be an unwillingness on our part to discuss what "the ALC thinks to be the big disagreement." We will be happy to discuss at all levels the question as to whether the confessions "embody a Gospel freedom that does not require uniformity in all matters." Presumably the "all matters" refer to doctrine.

Missouri Synod desires fellowship, and perhaps also merger, among all Lutherans on the basis of agreement in doctrine. If we believed this existed with the ALC there would be no "fellowship in protest," and no present proposal to sever fellowship. But we are willing to listen to you, to receive instruction from you, as we know you are also willing to accept our witness.

Dr. Preus' earlier remarks about our Commission on Theology and Church Relations being a group of "ivory tower theological hairsplitters" were inappropriate and unkind, but I am sure that our pastors and people at all levels will nevertheless be happy to discuss church fellowship, the Biblical and confessional basis for church fellowship, our doctrinal differences, areas of cooperation and other subjects of mutual interest to both churches.

Please understand that beyond what I have said I cannot commit the LCMS, but I know our convention will give serious consideration to any proposal you make or to the recommendations your president has made.

Sincerely,
J. A. O. Preus, President

Appendix C

Guidelines from Special Committee in the Event ALC Fellowship Is Suspended

Guidelines for Implementing the Suspension of Fellowship with the ALC

If the convention of the Synod should adopt Res. 3-01 which declares that The Lutheran Church—Missouri Synod is not in altar and pulpit fellowship with The American Lutheran Church, the question arises as to what implications that decision would have for our life together as a Synod. What would be the impact on our day-to-day relationships with brothers and sisters in Christ in the ALC—parochial day schools jointly owned and operated, Missouri Synod pastors serving ALC congregations, etc.?

The Commission on Theology and Church Relations has spoken to some of these questions. For example, the commission has stated that both "the abrupt discontinuation" of joint efforts as well as "prolonged continuation" of them "may cause harm to the ministry of the Gospel." The commission asks the Synod to recognize that its congregations and pastors may provide "responsible pastoral care to individuals of the ALC" and that the Synod continue its study of inter-Lutheran and inter-Christian relationships to determine "which practices and activities are appropriate." Many questions remain, and for that reason the President of the Synod has appointed this committee to discuss these matters and to provide some guidelines for the Synod.

It should be noted at the outset that there are members of this committee who do not favor the recommendation that the Synod should declare that altar and pulpit fellowship no longer exists between The Lutheran Church—Missouri Synod and the ALC. The

purpose of this committee, however, is not to comment on whether or not altar and pulpit fellowship should be broken. Furthermore, the committee does not consider questions regarding pan-Lutheran activities to be within the scope of its assignment, since those questions, while requiring serious study by the Synod, will be with us regardless of the decision reached concerning altar and pulpit fellowship with the ALC.

In what follows the committee sets forth some suggested guidelines which are intended to help the Synod in its relationships with the ALC in the near future, if altar and pulpit fellowship is broken. We realize that not every question of casuistry can be addressed here, but we submit the following in the fervent prayer that the Lord of the church will enable us to do His will and to further the cause of the precious Gospel of our Savior Jesus Christ.

I. The Acceptance of Pastors

The following procedures for the transfer of pastors between the ALC and The Lutheran Church—Missouri Synod were adopted when fellowship was declared in 1969:

- a. The acceptance of pastors between churches shall require the *mutual approval of the two national presidents and the two district presidents who are involved.*
- b. Interviews of transferring pastors shall be conducted by appropriate district administrators of the receiving church. If the district president desires, the man may be referred to our synodical Colloquy Board.
- c. Special prerequisites (such as additional schooling, temporary service under an agreement, etc.) may be demanded at the discretion of the district president of the receiving church body.
- d. Denial of approval or recommendation, or refusal to accept a man even though he has been recommended, shall be the *internal* concern of the respective churches, not subject to interference or judgment of the sister church.
- e. It is assumed that the recommending officials will consider the transfer requests in view of the greatest benefit for the men and congregations involved and not arbitrarily.

N.B. It should also be noted that a *pastor can be approved for transfer only upon receipt and acceptance of a recognized call to service in the ministry of the receiving church body.*

Since 1969, teachers have also been transferred from The Lutheran Church—Missouri Synod to the ALC in accordance with these rubrics.

Since the confessional interests of the Synod are protected by the involvement of the District presidents (see points b and c), it is recommended that we continue to use these rubrics regarding acceptance of pastors from The American Lutheran Church until the next convention of the Synod. In the meantime, we recommend that the Council of Presidents and the Pastoral Colloquy Board be asked to review our policy regarding acceptance of pastors from all Lutheran church bodies and report to the Synod with appropriate recommendations with a view toward uniform practice.

II. The Acceptance of Lay Members

Upon receipt of a letter of recommendation or transfer of the member(s) to be received, the pastor should, in fairness to those from the ALC who desire membership

explain the doctrinal differences between our church bodies and the reasons for the Synod's declaration that it is not in altar and pulpit fellowship with the ALC. Any other stipulations such as attendance at orientation meetings, instruction classes, etc. (sometimes requested of all new members, including those from other LCMS congregations), should be left to congregational policy and pastoral concern.

III. Joint Worship Services and Pulpit Exchange

Joint worship services and/or pulpit exchange with congregations of church bodies with whom we are not in altar and pulpit fellowship are not appropriate. Two things should be noted. On the one hand, calling a worship service by a term such as "rally" is not helpful and does not build trust among the members of the Synod. On the other hand, not every joint activity among congregations of The Lutheran Church—Missouri Synod and the ALC is necessarily a compromise of our doctrine and practice. Good order dictates that in questionable cases there would be consultation with the District President.

IV. Intercommunion

a. A general invitation to commune, extended to individuals of a church body with which we are not in altar and pulpit fellowship, is inappropriate.

b. However, our pastors and congregations may, as circumstances warrant, provide responsible pastoral care, which may include the administration of Holy Communion, to individuals of the ALC. Such individual pastoral care is in harmony with long-established practices in our Synod.

V. Joint Schools, Campus Ministries, Joint Ministries, and other Special Situations

Because we recognize that both "an abrupt discontinuation" and "the prolonged continuation" of such joint efforts may cause harm to the ministry of the Gospel, we recommend that the individual District Presidents meet with those involved in such joint efforts to insure that decisions are made in keeping with the needs of God's people in the local situation and the will of the Synod.

We further recommend that those District Presidents be instructed to counsel with the President of the Synod on these matters, and that the President of the Synod include in his report to the next convention the results of these meetings.

Conclusion

Our Synod has always trusted its clergy to be faithful to our doctrinal position and to exercise sound pastoral care. Also in matters relating to altar and pulpit fellowship, pastors must take the initiative by demonstrating both integrity and concern for individuals. Patience, education, and communication are necessary. District Presidents will certainly desire to work with pastors and congregations that are con-

fronted with difficult situations.

If individual pastors and/or congregations do not see the wisdom of abiding by a resolution of the Synod which declares that The Lutheran Church—Missouri Synod is not in altar and pulpit fellowship with the ALC, then it is wise for the District President and the Circuit Counselor to work with them, showing the need of mutual respect and responsibility, of mutual correction and care, of mutual support and assistance. The members of the Synod are copartners in confessing the faith against all inroads of false teaching, just as we are copartners in extending the kingdom of God by promoting the faith to the outside world. Pastors, congregations, and District officials should handle these matters in a patient, loving manner.

Appendix D

Entered into Rest

Pastors

Acker, Julius W.	Gibson, Dallas
Ackmann, William C.	Giese, Elmer F.
Ahlemeyer, Edward H.	Going, Walter Gerhard W.
Ave-Lallemant, Winfred A.	Grabarkewitz, George C. H.
Baringer, Carl W.	Graebner, Eugene J.
Barth, Paul G.	Gunderman, Charles
Becker, Emil H.	Hamp, Robert B.
Behrends, Bernhard F.	Harms, Oliver R.
Beltz, Eugene W.	Hartenberger, Paul J.
Bergmann, Paul G.	Hartmann, Hugo E.
Berning, Norman F.	Hauser, John A.
Bickel, Fred M.	Heck, Henry W.
Bittner, Julius E.	Heikkinen, Reino W.
Bleeke, Henry E.	Heilman, Oscar E.
Boettcher, Henry J.	Hempel, Ernest F.
Bollow, Hans E.	Hennig, Jacob W.
Born, Armin W.	Hildebrand, Clyde B.
Brackmann, Theodore E. G.	Hingst, Reinhold A.
Brauer, Herman E.	Hoelter, Theodore G. E.
Brehm, John J. C.	Holm, Alexander D.
Bruenger, Arthur P. J.	Huth, Harry A.
Brunn, Walter G.	Janssen, Emil C.
Buelow, Paul J.	Jeschke, Edward K.
Burkart, Herman	Jeske, Reno H.
Bushmann, Theodore H.	Joeckel, Tobias H.
Colcher, Albert H.	Jones, William H.
Claus, Ralph C.	Jording, Edwin M.
Coates, Thomas	Juergensen, Carl F.
Daib, Herbert L.	Kaas, Herbert C.
Dale, David	Kamprath, Robert, Jr.
Daniel, Andrew	Karcher, Ludwig C. F.
Dautenhahn, Daniel D.	Karstensen, Karl J.
Decker, Oscar C.	Keinath, Louis G.
Deffner, Richard G.	Kellerman, Walter F.
Dietrich, Herman K., Sr.	Kerps, Santiago
Doerffler, Alfred	Kitzmann, Immanuel G.
Domsch, John T.	Klemp, Arthur C.
Dorpat, Theodore E.	Klenk, Peter J.
Dorre, Walter E.	Koehler, Arthur W.
Draheim, Lester W.	Koester, Wilbur C.
Drews, Herbert A.	Koslowsky, Adolf E.
Eifert, Walter T.	Kramer, Clarence A.
Eifert, William H.	Kramer, Gustav O.
Eifrig, William F.	Kretzschmar, Arnold John
Elbert, Gotthold	Kreyling, Arthur L.
Elze, Fred A.	Kuehner, Charles
Ferber, Gerhardt H.	Kuring, Henry Jr.
Feyerherm, Erwin L. M.	Kuring, Justus J.
Gabbert, Paul W.	Laabs, Herman H.
Geffert, Walter J.	Laesch, Arthur H.
Gerike, William P.	Laesch, Theodore

Lammers, Richard M.
 Lang, Otis L.
 Lang, Paul H. D.
 Lazarz, Edward A.
 Lederer, Kurt K.
 Licht, Edwin W.
 Loeber, Adolf H. A.
 Lohrke, Waldemar C.
 Lucas, Andrew S.
 Luedke, Henry W.
 Maas, Arlin A.
 Maier, James P.
 Malling, Guenter W.
 Mantynen, Raymond O.
 Marcek, George
 Marquardt, Alwin C.
 Martin, Luis
 Matthias, Clarence H.
 Matthies, Carl R.
 McLachlan, Ardell
 Merce, Willard H.
 Merkens, Albert G.
 Metzdorf, Eric O. A.
 Meyer, Arnold F.
 Meyer, Harry H.
 Meyer, Victor G. R.
 Meyer, William E.
 Middendorf, Harry A. W.
 Mueller, Arnold C.
 Mueller, Theodore H.
 Muhl, Reginald M.
 Nau, John H.
 Nauss, Louis H.
 Neely, Raymond E.
 Niemann, Arthur J.
 Niermann, Fred W.
 Niermann, Henry K. M.
 Nissen, Christian J. A.
 Oermann, Edward G.
 Oetting, Waldemar J. A.
 Oldach, Carl W. E.
 Ollenburger, Winfred C.
 Otte, Gerald P.
 Otto, Lando C.
 Petersen, John W.
 Pollex, Albert F.
 Pralle, Frederick H.
 Rathgeber, Charles W.
 Rebber, J. H. *Arthur*
 Rehwinkel, Alfred M.
 Reinke, Milton A.
 Reischauer, Herbert A.
 Reiter, Frank G. Jr.
 Remmert, William H.
 Richmond, Nathaniel
 Rickman, Victor C.
 Rosin, Louis C. J.
 Rothe, Norman L. E.
 Rueger, Walter F.
 Sauer, Rudolf J.
 Schabacker, Martin T.
 Schaefer, Martin C.
 Schaefer, Walter C.

Schelp, Elbert L.
 Scherer, Herman C.
 Scheuerman, Carl A.
 Schlie, Walter Henry
 Schmidt, Edward F. C.
 Schrader, William C.
 Schroeder, Clemens H.
 Schroeder, Theodore O.
 Schroeter, Robert L.
 Schubarth, George E.
 Schuldt, W. Bernhard
 Schultz, Emil T.
 Schultz, Otto C. T.
 Schulz, Roy P.
 Schwandt, Elmer B.
 Seebach, Norman F.
 Seltz, Alfred C.
 Senne, Arthur M.
 Shore, Samuel S.
 Single, Paul G.
 Single, William J.
 Sommermeyer, George H.
 Soper, Harry H.
 Spaude, Harry H.
 Sprengler, Ferdinand H.
 Stein, Frederick C.
 Steiner, Luther P. J.
 Stinger, Dean W.
 Streicher, Richard E.
 Strelow, Timothy P.
 Strickert, Arthur H.
 Stuckmeyer, Richard C.
 Stuebe, Clarence C. L.
 Suelflow, Roy A.
 Timm, Harry J. A.
 Treit, Henry
 Troeger, Walter F.
 Trosin, Marcus L.
 Umbach, Herbert H.
 Vajda, John
 Vogel, George A. W.
 Voges, Adelbert W.
 Vogt, Loyle R.
 Vojtko, George
 Wachlin, Walter W. A.
 Walle, Oscar T.
 Wampler, Jon N.
 Warneck, Herman F.
 Wegener, Fred A.
 Weidmann, Carl F. L.
 Weisenborn, Frederick, Sr.
 Weiss, Delbert E.
 Werfelmann, Arthur O.
 Werth, John H.
 Wentzlaff, Walter H.
 Wiegert, Reuben
 Winterstein, Ottomar G.
 Wismar, Adolph H.
 Wuehle, Edwin F. H.
 Zehnder, Herman F.
 Zschoche, Edwin C.
 Zuberbier, Valerius J.
 Zwingle, Rudolf P.

Teachers

Arkebauer, Reinhold
 Aufdemberge, Paul
 Becker, Gerold J.
 Beckmann, Waldemar H.
 Boss, Diane
 Breitwisch, Gilbert H.
 Buuck, Reinhard
 Derer, Gustav
 Eggert, Walter F.
 Franzen, Herbert L.
 Gade, Hugo
 Grotrian, Theodore C.
 Hardt, Walter F.
 Hillman, Erwin O.
 Hinrichs, Erich R.
 Hoffman, Marvin
 Jaeger, Herbert A.
 Kalthoff, Ernest H.
 Kieschnick, Oscar
 Kirchhoff, William
 Klawitter, Paul
 Korntheuer, Gerhard
 Leimer, Henry E.
 Luebker, William
 Matthies, Earl C.
 Merz, Cornelius
 Michel, Carl

Mueller, Elmer T.
 Mueller, Phillip S.
 Obst, Paul
 Pfitzer, John C.
 Pingel, Ralph A.
 Pohland, Arnold E.
 Pozehl, Louis C.
 Prigge, Gerhard H.
 Prochnow, Ernst A.
 Raedeke, Henry W., Sr.
 Rittmueller, Ernest F.
 Roemke, Ernst
 Roth, Emil C.
 Schaefer, Emil A.
 Scheiwe, Arthur W.
 Schriefer, Walter H.
 Sonntag, Herman F.
 Stellwagen, Leonard J.
 Stoeckel, Arthur B.
 Suhr, Henry H.
 Warnke, Erlo H.
 Wendland, Howard F.
 Wukasch, R. Theobald
 Wunderlich, Albert M.
 Wunderlich, Fred C.
 Zimbrick, Clarence H.

April 1, 1979 to June 20, 1980

Appendix

Assignments to the Administration by the 1979 St. Louis Convention

- 1-02A *To Recognize Brazil District as Partner Church*
- 2-04A *To Provide for Continual Study of the Synodical Organization*
- 3-09 *To Encourage Theological Discussions with the AL*
- 6-45 *To Implement Training of Workers for Hispanic Pastoral Ministry*

Action of the President on Res. 1-02A is reported in the 1979 *Convention Workbook*, Report 1-01 of the Board for Missions, page 10.

Other actions:

On 2-04A, see Report 2-01 of Task Force II on Constitution, Bylaws, and Structure.

On 3-09, see Report 3-01 of the Commission on Theology and Church Relations.

On 6-45, see Reports 6-01 of the Board for Higher Education, page 228, and 6-09 of Concordia College, River Forest, Ill. (see also Report 1-01 of the Board for Missions).

- 1-25A *To Establish Mission Committees/Boards in Conventions*

The President, in consultation with the Executive Secretary of the Board for Missions and the Stewardship Counselor, appointed the following committee to implement this resolution: the Revs. David Hoover and John Meyer, Drs. Ed Westcott and George Wollenburg, and the Rev. Marcus . . . The committee has no final report to the Synod at this time.

CONVENTION SERMON

Our Giving God

In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus Himself said: "It is more blessed to give than to receive." (Acts 20:35)

Well, God ought to know, for He is above all, the Giver. His book tells us so. Some view the Bible as a document mostly made up of laws, rules, demands, threats. It includes these elements because it faces realistically the sinfulness of man. But the Bible can also be called "God's Book of Gifts," freely given, unlike a Sears Roebuck catalog that attaches a price to everything. In fact, the term "give" occurs over 2,000 times throughout the Scriptures. Jesus alludes to the Father's giving no less than 14 times in the 26-verse Highpriestly Prayer in John 17.

The concept is no less real in Luther's Small Catechism:

He has *given* me my body and soul, eyes, ears, and all my members. He will *give* unto me and all believers in Christ eternal life. Our heavenly Father *gives* us His Holy Spirit. God *gives* daily bread indeed without our prayer. Baptism *gives* eternal salvation to all who believe this. He *gives* to us the keys of the kingdom. In the Supper, forgiveness of sins, life, and salvation are *given* us through these words.

All these gifts come with or are a result of God's giving to the whole world His only begotten Son (John 3:16), "our great God and Savior, Jesus Christ, who gave Himself for us to redeem us from all wickedness and to purify for Himself a people that are His own, eager to do what is good" (Titus 2:13-14). With this realization we delve into the words of our text.

I. Hard Work and Helping the Weak

Paul speaks of hard work, which is necessary to help the weak. The weak are those who do not have the necessities of life. Paul even speaks of his own needs and those of his companions. In our terminology today, he would be called a worker-priest, making and selling goods so that the people he served would not be burdened, having to support him.

This is a good time to say that even hard work does not always guarantee success. But we are not called upon to get results; we are here to receive God's forgiveness in Christ and, grateful for this, we do His bidding. Results are in God's department, not in ours. Paul writes:

I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers; you are God's field, God's building (1 Cor. 3:6-9).

Remember the woman who anointed the feet of Jesus with perfume? Not a great thing in the eyes of men. But it was the best she could do. "She did what she could," said Jesus (Mark 14:8). "She anointed (RSV) My body beforehand to prepare for My burial." Dull-witted men failed to grasp Jesus' repeated announcement of His



Vice-President Robert Sauer

death by violence, but she did not. She believed Him and realized that there would be little opportunity to anoint His body for His burial.

Hard work, then, is an act generated by faith in order to meet whatever needs there are, ultimately for our Lord. And here is the blessing, that "this service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God. Because of [this], men will praise God" (2 Cor. 9:12).

What are the needs of the weak? There are physical needs, so we feed the hungry. There is the need to *know* so that people can *do*, so we support especially the church's educational efforts. But the greatest need is for all the people to believe on the Lord Jesus Christ. So we gather together and pray the Lord to send laborers into the harvest, and we pledge our support for their needs while they do this on our behalf. And that is the blessing of being the giver: the realization that our gifts, like waves, spread out to countless people for their eternal welfare.

So, He gives and we get. We give and others get. But where does that leave us? Or, as Peter asks, "Lord, what will we get out of this?" (Matthew 19:27 adapted). There is always the voice of the Old Adam who lurks in us, always a Diotrefes, as John says of him in his brief third epistle, "Diotrefes, who loves to be first, will have nothing to do with us" (3 John 9).

And there is always the same answer: "You will be made rich in every way" (2 Cor. 9:11). God is no piker. The gifts we give are multiplied both in what they do and also in the Lord's lavish returns. And for those things which we have not received but have wanted, we

recall the words of Helen Keller who was born blind and deaf: "So much has been given to me, I have no time to ponder over that which has been denied."

II. What Do We Give?

The Macedonian Christians, writes Paul, "gave themselves first to the Lord" (2 Cor. 8:5). It is important for us to note here that we do not give to the Synod or even to the church but to the Lord, who then allots our gifts through the church. From this total giving there flows time, talent, and treasure.

I do not believe that the time we give can be measured in so many hours in witnessing, meetings at church, teaching, or whatever. Time in its totality, never forgetting that we are God's people *all* the time, on the job, at home, at play, living the kind of life that gives glory to God, so that "they may see your good works and glorify your Father who is in heaven" (Matthew 5:16 KJV).

Take my moments and my days
Let them flow in ceaseless praise. (TLH 400)

Talent, likewise, is an offering we lay before Him, who gives gifts, many to some, from whom much shall be expected, and few to others. Jesus' parable of the talents does not have to do with how many we get but what we do with what we get. In our prayers this evening we will thank God for the gifts of talented people whose labors are over and whose works do follow them.

The concept of treasure needs some breaking down. In all of the stewardship materials I have ever seen, nothing seems to be mentioned about the stewardship of doctrine or, as Secretary Mueller calls it in the *Convention Workbook*, the stewardship of sacred truth. Paul advises his coworkers that they are to be "stewards of the mysteries of God" (1 Cor. 4:1 KJV), who are to be found faithful to the truths He has revealed to us in the Bible. By the way, the term "steward" has interesting roots. The word originally was "sty-word," an English term for the keeper of the pig sty. Later the word became a name of Scottish and English kings, meaning "from the sty to the throne." That certainly fits, doesn't it?

To be a responsible steward of the treasure of doctrine doesn't mean just to guard it or give lip service to it. It means much more than passing good convention resolutions about it. The law of God specifies that

certain thoughts and actions are wrong. To make all manner of allowances for murder, adultery, and the like is both sinful and bad stewardship. Also, to attach conditions to the saving Gospel, as the Galatians were tempted to do, is both a threat to the assurance of salvation and, again, bad stewardship.

Finally, there is the stewardship of trust. We trust God in all things, who has promised to "supply our every need," and we exult with Paul, "I can do all things [through] Him who strengthens me." (Phil. 4:13 RSV) That's what Arnold Lemerand of Southgate, Michigan experienced last fall when he came home from work one day, an hour earlier than usual. "I was getting out of my car when I heard these teenage girls screaming," the 56-year-old man said. "I walked over across the street and found a child who had been playing on one of the several 18-foot lengths of pipe near the kindergarten trapped underneath a pipe. In fact, the pipe was right on his head. Now, I had had a heart attack six years ago and the doctors cautioned me against lifting heavy things, but I walked over, picked it up, and the girl dragged him out of there. I thought it must weigh about 300 or 400 pounds. Later I walked back, and no one, not the police and the reporters, could budge the pipe. Neither could my grown sons."

It was later learned that the cast iron pipe weighed 1,800 pounds, close to a ton. The mother of the five-year-old child said, "God just had to have given him a surplus of strength; that's why my son is still here and alive."

Of course. And we also can and should meet seemingly impossible challenges God places before us for we have been assured that He will equip us in every way. We agree with Paul:

What shall we say to all these things? If God is for us, can He be against us? He that spared not His own Son, delivered Him up for us all, will He not also, along with Him, freely give us all things? (Romans 8:31-32 KJV RSV).

And will we not partake of that blessing of giving greater than that of receiving, and return to Him? He lavishly and freely showers upon us in Christ.

Vice-President Robert Sauer, D.D.

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ESSAYS ON STEWARDSHIP

I

Our Stewardship of Life and Time

To get at our topic for the day, we want to look at five basic passages of Scripture—five foundation passages.

The first one is in Christ's great Sermon on the Mount—in *Matt. 6:33*: "Instead, be concerned above everything else with the kingdom of God and with what He requires of you, and He will provide you with all these other things."

To be concerned with the kingdom of God above everything else means to put God first in our life, others second, and ourself third. It means to worship God faithfully each Sunday in His house, each day in our house. It means to support God's kingdom via our financial gifts and our Christian service.

You and I are also to be concerned about what God requires, about "His righteousness," as the King James Version puts it. This is spelled out for us throughout the Sermon on the Mount. For instance, in 5:16 we are told to let our light shine before people so that they may see the good things we do. In 5:21 and 22 we are told not only to refrain from murder but also from anger and name-calling. In verses 27 and 28 Christ tells us not only to refrain from adultery but also from lust. In verse 44 He tells us to love our enemies and to pray for them. By the way, the best way to destroy your enemies is to make friends of them. And you'll do just that when you begin to pray for them.

In 6:2 and 3 Christ tells us to engage in personal charity. In verses 5 ff. He says to be sure to pray. And the best prayer you can come up with is the Lord's Prayer.

In 7:1 Jesus tells us not to judge others. Let God serve as the Judge. In verse 12 He gives us the Golden Rule. And in verse 15 He says that we should beware of false prophets. There are plenty of false prophets in the world. I'm sure you have them in your community just as we have them here in our community: the Moonies and the Mormons, the Christian Scientists and the Jehovah's Witnesses, and the Unity School of Religion. The Unity School of Religion, by the way, features fine Christian psychology but is deficient in Christian theology.

Let God's Word be the first and last word in all the areas of your life. Then you will be performing His requirements and His righteousness. And then you can be assured of all these other things—all the necessities of life. Perhaps you won't have the luxuries of life, but you will have the necessities, for instance, food and clothing, house and home. This is a promise of God. And when God makes a promise He always keeps it. You and I sometimes break ours, but He never breaks His.

One of the interesting accounts to come out of the Second World War is told by a sailor who spent some time on an island in the South Pacific. The natives there have a unique and sneaky way of trapping monkeys.

They take jars with long narrow necks and tie them to the lower branches of trees. They fill the lower part of the jar with grain. At night the monkeys come down from the higher branches and reach into the jars for grain. But when they try to pull their hand out, they can't because their fist filled with grain is now too big. All they need do to go free is let the grain fall from their hand, but this they won't do. They would rather lose their freedom than their grain.

Like those trapped monkeys there are many people in our day and in our land who would rather lose eternal life than their temporal possessions. They hold onto their possessions and money as though their very life depended on them. They have not learned to "seek first the kingdom of God and His righteousness and all these things shall be added unto you" (*Matt. 6:33 KJV*).

Let me urge you to put God first in your life and in your love. You will enjoy the best of both worlds—the temporal world and the eternal world.

* * *

Matt. 16:24: "Then Jesus said to His disciples, 'If anyone wants to come with Me, he must forget himself, carry his cross, and follow Me.'"

The cross was a necessity in the life of Christ, and it is a necessity in your and my life too. Many people do not agree with this, however. They do not believe the cross is really vital. Consequently they delete it from their religion and from their life. The real problem is that it is too demanding and too disturbing.

It was disturbing to Peter too. He is the one who prompted these words on the part of Jesus Christ. Peter loved Jesus so much that he wanted to save Him from the cross—and from all the shame and pain that would go with it. Love, however, is sometimes sadly mistaken, sadly misdirected. This is the case when a wife urges her husband to spare himself rather than give time to church and charity. This is the case when well-meaning parents try to dissuade their son or daughter from going into the full-time work of the church, because the teaching and preaching profession is too demanding and also too little rewarding financially.

We hardly expect Satan to show up in the love and solicitude of family members and friends, but as in the case of Peter here in this passage, Satan is not at all choosy. He works in whomever and through whomever he can.

There is a good deal of misunderstanding abroad about taking up the cross. Some people believe every kind of misfortune is a cross. A woman with a severe case of arthritis says, "This is my cross. I must bear it." A man who has lost his business says, "This is my cross. I've got to take it."



Delegate training for 1998

These are not crosses. Sickness and misfortune come to all people whether they are sons of Satan or sons of God. To bear the cross means to undergo something or to forego something because you are a Christian, because of your connection with Jesus Christ. It is something you take upon yourself altogether voluntarily and which you have the power to reject or refuse at any time.

I know of a very talented man who was offered membership in his city's planning council. It meant admission to the inner circle of the city's leaders. It would very definitely be helpful to his reputation and to his business. The problem was that the council met from 9 to 12 on Sunday morning. During this time he regularly taught a young people's Bible class and attended divine worship at his church. He knew his answer would have to be "no." And that is what he told them. This is bearing the cross.

When you witness to your faith and are called a queer or a square or a fanatic, and you take it and continue in your witnessing, this is bearing the cross.

We need a cross-eyed perspective on life. We need to look to the cross for salvation. We need to bear the cross for Christ's sake.

* * *

Acts 24:25: "But as Paul went on discussing about goodness, self-control, and the coming Day of Judgment, Felix was afraid and said, 'You may leave now. I will call you again when I get the chance.'"

One of the best-known proverbs of our day is, "Don't put off until tomorrow what you can do today." This is a proverb which nature habitually follows. Everything in nature is on time. The stars are regular in their appointments. The sun is never a minute late. The birds know just when to migrate.

There is only one creature who wastes time and procrastinates. That is man—you and I. We are especially adept at this in the spiritual area of life. We know we ought to pray, we know we ought to read the Bible, we know we ought to worship. But like Felix we often procrastinate.

According to verse 22 Felix had a pretty good knowledge of Christianity, often called at that time "the Way." His knowledge, however, did not reach down to his heart and out through his life, for though he asked Paul to speak to him about the Way, it is doubtful that he ever engaged in Christian service or attended a Christian worship service.

There are many people like this today. I remember the manager of the Florsheim Shoe Store here in St. Louis, at Seventh and Olive. I worked for him during my seminary days. He had a good knowledge of the Word. He knew his Scriptures quite well. And from time to time we would discuss them together. But as for following the Way, as for giving time to Christ and His church, he was too much interested in the world. He was interested in religion but not in too much of it.

Note what Paul preached. Despite the aristocracy of his audience, he did not mince words. As we see in verse 19, he preached the Law—goodness, self-control, and the Day of Judgment. And as we see in verse 24, he preached the Gospel. He told Felix where his sins would lead him. He told him, however, that forgiveness was available to him through Jesus Christ. As a result Felix trembled and yet he was not humble enough to accept Christ and His forgiveness. He still depended upon himself—he hoped for the best. He makes the fatal turn. Very smoothly he muffles the preacher's voice, telling him to leave. The hour of grace has struck, but Felix has spurned it.

Whether another opportunity came, whether he subsequently accepted Christ, we don't really know. But it is rather doubtful.

Opportunities are not to be neglected. They rarely visit twice. "Now is the accepted time! Now is the day of salvation!" (2 Cor. 6:2 KJV). Today is for the wise man. Tomorrow is for the fool.

* * *

2 Corinthians 5:15: "He died for all, so that those who live should no longer live for themselves, but only for Him who died and was raised to life for their sake."

Christ did not die just for you and me, just for the Americans, just for the whites, just for the mentally competent. He died for all—also for the Russians and Chinese, for the black and yellow and brown, for the mentally retarded and handicapped.

Because He gave Himself for us, we should give ourselves to Him. It is not to be "me first," but Christ first, others second, and myself a poor third. By the way, this is the way to happiness, real happiness, whether you know it or not.

Note why Christ died. It was not because He had to. In the first place, He did not have to come down upon earth. Secondly, He could easily have duped and deluded

Judas, Caiaphas, and Pilate. He could have struck the soldiers down with His little finger. He chose to come down to earth for your sake and my sake, to make up for your sins and my sins, because He knew that His atonement on the cross would be our only means of forgiveness, salvation, and heaven.

Note in the latter part of this verse a reference to Christ's resurrection. Jesus Christ was just as dead as dead could be on Good Friday. But He was just as alive as alive could be on Easter Sunday. His resurrection is the keystone doctrine of the Christian faith. His resurrection proves His Son-of-Godship. It proves His atonement on Calvary was accepted by God the Father. It proves that we too shall rise from the dead.

Jesus Christ is the greatest thing that has ever happened to the world! He is the greatest thing that has ever happened to you! And the greatest thing that has ever happened to me! Live for Him!

* * *

Eph. 2:8-9: "For it is by God's grace that you have been saved through faith. It is not the result of your own efforts, but God's gift, so that no one can boast about it."

If there is one thing which the majority of people in the world agree on, it is this: "If there is such a place as heaven, you can get there by the life you live. Do right, live right, and you are all right." Of the 1,200 religions in the world, 1,199 teach this. Actually, much is to be said in its favor: (1) It is perfectly fair and logical. (2) Many great and renowned people in the world uphold this way of salvation. (3) Many, many pastors and theologians preach and teach this way of salvation. The average person therefore says: "I must be right. So many can't be wrong." What counts, however, is not what other people assert, but what God asserts.

The man who followed Ernest Bevin as Foreign Secretary of Great Britain was Herbert Morrison. Morrison was a commoner who came up the hard way. He left school at the age of 14 and at 27 got into politics. Speaking of his career a news article said: "In 1934 he became the dynamic leader of the London County Council, concentrated on cleaning the Dickensian squalor of London's slums, and had notices put up in schools saying: 'The teacher may be wrong. Think for yourself.'"

Especially from a religious standpoint this is excellent advice. Beside every pulpit and beside every rostrum used for religious purposes (for instance, this one) there should be an invisible sign saying: "The preacher may be wrong. Think for yourself. Check with the Scriptures."

And that is what we want to do here in regard to the way of salvation. We want to check with the Scriptures. You cannot get much clearer on the way of salvation than this passage, namely, that it is not by our goodness but by God's goodness that we are saved. And there are a multitude of other passages in Scripture which substantiate this: For instance, "Therefore we conclude that a man is justified by faith without the deeds of the Law" (Rom. 3:28 KJV). And "By the deeds of the Law

there shall no flesh be justified in God's sight" (Rom 3:20 KJV). And "The blood of Jesus Christ, God's Son, cleanses us from all sin" (1 John 1:7 KJV). And Jesus said: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me" (John 14:6 KJV). And "Neither is there salvation in any other [that is, any other than Christ], for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12 KJV).

Alcoholics Anonymous tells us there is no hope for the alcoholic who insists, "I can handle my problem by myself." It is not until he admits, "I give up. Help me!" that there is any hope for him. That is the way it is with you and me and our salvation. It is not until we admit our helplessness and hopelessness for salvation on our own, and then put all our faith and confidence in Jesus Christ alone, that there is any hope for us.

Grace is the key. This is a popular word in the Christian religion. It is used more than 160 times in the Bible, but, unfortunately, it is not a well-understood word. Here are two definitions: (1) Grace is undeserved love and kindness on the part of God towards you and me. (2) Grace is that quality in the heart of God which leads Him to treat us better than we deserve.

Let me try to explain this further. When a man works eight hours a day and receives eight hours pay, that is a wage. When a man competes with a number of people in a golf or tennis tournament and receives a trophy because he is the winner, that is a prize. When a man serves meritoriously and sacrificially in his community and receives a plaque in recognition of his deeds, that is an award. But when a man has done nothing to earn a wage or win a prize or receive an award and yet receives a gift, that is grace.

There is one thing I hope we have put across here. That is, it is not your goodness but Christ's goodness that makes you eligible for heaven.

* * *

Having looked at these five foundation passages, we now want to look specifically at your and my stewardship of life and time. We want to learn how you and I are to manage our life and time. To understand this we must remember who Jesus Christ is and what He did for us. He is the almighty Son of God, the Savior of the world, the King of kings and the Lord of lords. Remember what He did for us—how He left the majesty of heaven and came down to humiliation on earth, how He left the riches of heaven and came down to poverty on earth, how He left the safety of heaven and came down to the dangers and death of earth. Remember what He underwent in Gethsemane, Gabbatha, Golgotha, and all that these places entailed.

Note that He did not have to take this. It was His love that led Him to it. A tribal chieftain had set down very strict regulations which he demanded all obey, including himself and his family. Anyone who disobeyed was to be punished with a specified number of lashes from the tribal whip. One day his elderly mother was found guilty of a certain misdeed. Though it very much hurt

him, he demanded she be whipped 100 times. After 20 lashes she collapsed. The son, however, insisted that the total punishment be paid as an example to the rest of the tribe. This is what he did. He himself took the remaining 80 lashes. In a larger sense that is what Jesus Christ did for you and me. In His love for us He took the hell which we were supposed to endure and gave us heaven in place of it.

Because of Christ's love in giving His life for us, we cannot help but give our life to Him. Very frankly, love leaves no choice. This means therefore that you are not going to be satisfied simply with being a businessman or an engineer, a housewife or a secretary. You are going to be a Christian businessman or engineer, a Christian housewife or secretary. Jesus Christ is to permeate your life whatever the situation and whatever the cost—in the midst of a business deal or as you confer with your colleagues, at a cocktail party or at a wedding reception, in your home and in your neighborhood. It is to be His will, not yours. It is what is right in His sight, not what is legal or permissible. Very frankly, love leaves no choice.

Let me tell you, until you have put Jesus Christ in first place in your life, you have merely scratched the surface of your personal possibilities. Let Jesus Christ live in you—and you will really live! You will enjoy the best of both worlds!

Some time ago Billy Graham was in London, raising money for mission work in India. Pledge cards which said, "I promise to give _____" were handed out. Many of the lords and ladies who were near the front pledged sizable sums. One fellow in the back wrote in, "I promise to give myself." Actually he was pledging far more than all those wealthy people up front.

There are some here today who ought to consider this, namely, giving themselves to the full-time work of the Lord. And here I am not speaking only to the teenagers and college students present. I am speaking directly to you—and you—and you. Very frankly, I think you lay people at this convention, who have been willing to give 8 or 10 days of your vacation or have taken 8 or 10 days off from your business or work, are some of our best prospects for the full-time work of the Lord. We need 200 new pastors each year just to keep going in our Synod. We need another 50 to 100 in order to keep growing—to fill the mission congregations that are planned for the 1980s and to enter the foreign mission fields that are ripe unto the harvest. And it is not only pastors and missionaries that we need. We also need Christian day school teachers and directors of Christian education, deaconesses and parish workers, missionary nurses and doctors, and also agriculturists, builders, and businessmen for our foreign mission installations.

Advancing in missions is not only a matter of money but also a matter of manpower. We have done extremely well with Forward in Remembrance. As a result we are very grateful to our God and we are extremely joyous and happy. But unless we can also come up with a challenging number of full-time church workers, we will

never go forward. Many a person has changed courses in midstream and has become a power in the kingdom of God. We have seen it happen in the past. It can happen in the future—perhaps with you.

Because of Christ's love for us, we cannot help but give of our time to Him. Here too love leaves no choice. Time is a precious gift of God. He gives us 24 hours of it each day. Use your time wisely and well to His glory.

Use a portion of your time each day for direct communication with God. Really, love leaves no choice. God has installed a telephone line directly from heaven down into your heart. Get on this line regularly. I would suggest each morning and evening. Dial in the name of Jesus Christ and you will never get the busy signal, you will never get the wrong number. Begin your conversation with the Lord by thanking Him for what He has done for you and your family. Then ask Him to forgive you your sins and, if you are at all like me, you have plenty of these to enumerate. Then ask Him for the virtues you want and need. Ask Him to solve specific problems. Ask Him to give you specific blessings. Remember, this God of yours is mighty. Nothing is beyond His ability to supply. One of our hymns puts it well:

Thou art coming to a King,
Large petitions with thee bring;
For His love and power are such
None can ever ask too much. (TLH 459:2)

Prayer is the greatest power given by God to man here on earth. Tap that power!

By all means pray at mealtime—and also when you eat out at a restaurant or cafeteria or McDonald's. A farmer bowed his head in prayer at a restaurant. There were a number of young fellows near by. One of them called out, "Hey, farmer, does everyone do that where you come from?" "No, son," the farmer answered calmly, "the pigs don't."

Use a portion of your time each day for Bible reading. Actually love leaves no choice. In the Bible you will find God's plan for your life. You will find the answers to the problems of life. You will find Jesus Christ, the means to eternal life. Regular Bible reading is vital to victorious living and Christian growth. Set aside some time each day—five, ten, or fifteen minutes—for reading the Bible or *Portals of Prayer*. If you have children in your home use a Bible story book. Keep this time religiously. It can be after breakfast or after supper or just before you go to bed at night. Or whenever you wish. Here is something I believe you should always remember: "Minutes for devotions make for hours of blessed living."

One of the government leaders of Canada has said "The greatest need now is not for more social and moral reform, not for more codes of ethics, but the greatest need of this day and age is for men and nations to get back to the Bible as the Word of God, to get back to the family altar and to Jesus Christ."

If you cannot persuade the other members of your family to join with you in devotions, go it alone. Never allow the apathy or hostility of another person to affect your Christian faith and life. In fact, one of the best

ways to win this person to Jesus Christ is through your Christian example.

Use a portion of your time for Christian service. Here too love leaves no choice. Because Jesus Christ served us, we shall certainly want to serve Him. We are having problems, however, along this line in The Lutheran Church—Missouri Synod. Too many of our people are evading their responsibility in this regard. Parents relax in bringing up their children in the love and discipline of the Lord because they are paying the Christian day school teacher to do it for them. Members of the church relax in doing the work of the Lord—in witnessing to others concerning Jesus Christ or in helping fellow church members with their physical or material problems—because they are paying the preacher to do it for them. Members of the Synod relax in their concern for the programs and challenges of the Synod because they have filled their envelopes and people are busy—other people.

As Christians it is not a question of *if* we have time or *if* we have the inclination. As Christians we are to take the time and, if necessary, make the time for working for the Lord. And this means the man who is working at two jobs, and the woman who is working full-time and still has a home and family to take care of after work, and the retiree who has already done a great deal for the church. Remember, the time which you have is a gift of God. Use it wisely and well—not just for yourself and your family but also for your God and your fellowman.

Use a portion of your time each week for worship in God's house. Here too love leaves no choice. Because Christ has done so much for us, we can't help but thank Him, praise Him, and seek to learn more about Him in His house each Sunday. There is an organization called "The Mended Hearts" which has more than 100 chapters throughout the country. Its members are primarily

people who have undergone open-heart surgery. They contact other people who have heart problems that only surgery can help. They share experiences—for example, setbacks which they have overcome and the new life which they have enjoyed since their hearts have been mended.

The church of Jesus Christ is an organization composed of people who have had their hearts mended by the Great Physician. He mends them through His atonement in our behalf. Those of us with such mended hearts find it natural to gather together at least once a week to support one another, to worship and thank this Great Physician and help others whose hearts are still broken. We also gather together to receive additional medication and nourishment which are available to us as we hear the Word of God and receive the sacrament of Holy Communion. Through this sacrament, by the way, we receive a blood transfusion which we can very much use. Christ transfers His blood to our body and being and thus gives us forgiveness and spiritual strength. Hear the Word and receive the sacrament regularly. Be sure a day spent in the courts of the Lord is better than a thousand out on the streets and highways of the world.

Five hundred years from now it won't matter whether you lived in a mansion or in a shack, whether you drove a Rolls-Royce or a jalopy, whether you graduated from college or signed your name with an X. What will matter is whether you accepted Jesus Christ as your personal Savior, whether you gave your life to Jesus Christ. Actually, love leaves no choice!

Milton J. Nauss

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II The Stewardship of Talent

In his book *Stewardship in the New Testament Church* Holmes Ralston talks about the love of Christ constraining us. By the love of Christ, he does not mean our love for Christ, but first of all, Christ's love for us. "We love Him because He first loved us," says St. John.

"Man's love springs from the fountain of divine love. But the driving power of Paul's life is to be found in his understanding of the love of Christ for him. It is because Paul has been laid hold of by Christ's great love that he feels that he must carry on his God-given ministry."

We did not choose God; God chose us. St. Paul makes it clear that the love of God is revealed in the death of Christ on the cross. He says, "The love of Christ constrains us. Because we thus judge that One died for all, therefore all died, and they that live should no longer live unto themselves but unto Him who for their sake died and rose again."

In 2 Cor. 5:14-15 Paul says that the love of Christ is the constraining power in his life because of his understanding of the death of Christ. God has called us, justified us, and enlisted us to service. This includes the stewardship of ability and talent, the investment of abilities.

If a man has yielded his life to Jesus Christ, it follows that the abilities he has should be laid at the altar of service to God. People vary widely in their abilities. There are some who have 1 talent and some who have 10 talents. God does not demand of any person the rendering of the account of the abilities that he does not have. But Christ does lay down the principle that God expects performance from us in proportion to that which He has given us.

The Scripture says, "For unto whomsoever much is given, of him shall be much required. And to whom men

have committed much, of him they will ask the more" (Luke 2:48).

One of the tragedies of the life of the church today is that many people of large ability have failed to understand their stewardship in terms of the dedication of their powers to the service of God. The ability that goes undiscovered and unused in the average church constitutes a colossal waste of power.

As a means of stimulating people to dedicate their abilities to the Lord, the church should regularly remind folks that each one is expected to render a stewardship which is in proportion to the talent that he has received.

Now this news from God has come down to us through the Scriptures that we are chosen by Him, through the claims of Christ; and I would have you turn with me to 1 Peter 2:9 and 10. "You are a chosen generation." All Christian churches spoken of as an elect race. One race, because all members are begotten of the one Father.

"A royal priesthood," you are a member of the royal family carrying out priestly functions. "A HOLY NATION" . . . Israel was spoken of as a holy nation in the Old Testament. God says of them in Isaiah: "This people have I formed for Myself that they should show forth My praise" (43:21).

God has now chosen us Christians to be the Israel of God. The Christian church is His "*peculium*," His "treasure," a people for His own possession. To what end? "That ye should show forth the praises of Him." That you should spread it out and publish the Good News abroad.

"He who has called you out of darkness into His marvelous light." He has chosen us before the foundation of the world. He has called us. Whom He did predestinate, He also called.

He called us out of the darkness of ignorance and sin to His marvelous and beautiful light of joy and salvation.

"We were at one time not His people, but now we are His people," says the Bible. We are gathered together as a people of God to share the Good News, as faithful stewards from one generation to the next. It is the task of this and each generation to exercise its abilities and invest its talent to the end that the Lord be glorified and the Kingdom be built.

Only in this way can people realize their full potential under God.

There was once a man named Charlie Paddock, who was a world class runner. He won an Olympic medal or two. He came back to America to speak to audiences of young people, in junior high schools, grade schools, and high schools. One day he was talking to a school in East Cleveland, Ohio. And he talked about the great potential that is in everybody.

He said, "If you believe a thing, other things being equal, it can come to pass in your life. Who knows, there may be an olympic champion right here in this audience." When he was through with his speech, he was signing autographs up front and the kids came up and pressed in on him. One child that came close was a

young black boy named Jessie, scrawny, unathletic looking, who said, "Mr. Paddock, is that really true what you said?"

He said, "Yes it is. Why don't you give it a try?" The young Jesse Owens went home and told his folks about his dream. He was a fine Christian young man. He wanted to realize his full potential under God. He began to run. He got better at it. He got so good that he was invited to the 1936 Olympics in Nazi Germany, where before the taunts of Adolph Hitler, he stuffed the words of that dictator back in his mouth by picking up four beautiful gold medals and being proclaimed as the fastest human being.

When Jessie came back to Cleveland, they had a ticker tape parade for him. A big crowd of people was present. The car was stopped in the middle of the parade, and Jessie talked to the kids that were pressing in on the car. One was a young black boy. He kind of looked like Jessie did years before. Jessie said, "What's your name?"

He said "Bones . . ." "Bones what?" he said.

"Bones Dillard," the young man answered. Bones said, "Mr. Owens, could I do what you have done?" And Mr. Owens said, "Do you believe that you can? It looks like you might. Why don't you try?"

Then Bones went home to his grandmother and told her what he had heard, and began to train until the day in 1958 when he was in London, crouched in that familiar pose before the 100-meter dash, ready for the gun to go off; and when it went off, he streaked down the straightaway and broke the tape before anyone else, and he became known as the fastest human being in the world. Bones Dillard.

So, from Paddock to Owens to Dillard, generation to generation. That is the way it works. From the Old Testament people to the New Testament people of God. From a generation ago to our generation. And we pass the call on to realize the potential under God for Christ's sake by the power of the Spirit. We do well to pray, "Lord, help me to see my potential right now, and use that stewardship of my talents to the fullest."

You are a chosen generation. A royal priesthood. You are called by God to great exercise of ability. Now Christ identifies Himself so completely with the church, and gives us the power to become what He destined us to be, that when Saul was persecuting a body of believers in the city of Damascus, the voice from heaven came to him saying, "Saul, Saul, why do you persecute Me?"

Christ and His church, in that sense, are one, inseparable, indivisible like vine and branch. How does Christ save us? He saves us through His body, through his "*ecclesia*", the "called out ones." Called out to His purposes. That is how it has happened we are no longer "strangers and foreigners, but fellow citizens with the saints and of the household of God" (Eph. 2:19). God has called us out.

The "corporation of good," including many of your grandparents and mine, has sought us out and put us on the dividend list. The army has gone behind the lines and has rescued us. The family has received us by

in Baptism. We are shareholders of the Lord's death, and the Lord's resurrection. And we got this Good News through the ministry of the body of Christ, the church.

Now when God's Holy Spirit brings people to faith, He intends that such people be the church in every sense of that significant word. Those whom He calls into service, He qualifies for service. We are truly "saved to serve." God carries on His great program of winning souls through people. God equips His believing children, lay and clergy alike, with the spiritual skills, weapons, and resources necessary to carry out His plan.

From the day when the apostles first appointed deacons in Jerusalem to assist in the work of the church until the present time, the most Scripturally oriented and humanly successful manner of conducting the church's business has been the exercise and practice of the principle: All Christians are priests unto God.

Such a concept spiritually challenges the laity of a given parish, area, or church body to an active program of talent enlistment and ability investment.

Let's see again what God has said about this basic concept of the Kingdom's work in Rev. 1:5 and 6: "And from Jesus Christ, who is the faithful Witness and the First Begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever."

2 Cor. 3:2 and 3 says, "You are our epistle written in our hearts, known and read of all men. Forasmuch as you are manifestly declared to be the epistle of Christ... written by us, not with ink, but with the spirit of the living God, not in tables of stone, but in fleshly tables of the heart."

In I Peter 4:10, we read: "As every man has received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

So throughout the New Testament we find this basic concept of the priesthood emphasized repeatedly and forcefully. The royal priesthood is not a human contrivance, but a divine given. It is meant for every era. When Christ said that His followers would do greater things after His departure from the earth, He referred not only to the miracles of the apostolic age but also to the opportunities we would enjoy in this latter time of history to harness the immense reservoirs of power surging within the hearts and minds of millions upon millions of baptized believers, of Christians who live within the framework of an unprecedented dynamic age of power and rapid communication.

We are accustomed to saying, "Impression without expression leads to repression." This psychological maxim can be aptly applied to Christian people in our parishes. We have taught them to live like princes and princesses in the Kingdom. We have preached that they possess spiritual gifts. Now we must lead them to use them, or they will doubt our words as insincere or lose their "gifts" through disuse.

We have told them of the fantastic opportunities and

challenges of our age for soul winning and soul keeping. But when we do not enlist them and train them to carry out this work, we passively imply that they are not "the type" needed to carry out the program of our Lord.

In short, they become repressed Christians. The names that the Lord has given us indicate what He wants us to become. What He names us and calls us, He enables us to be. He doesn't just tack on names on the outside, he enables us to become what He calls us. What does He call us? He calls us stewards, managers of His work, laborers, the salt of the earth, lights of the world, witnesses, soldiers, disciples, and ambassadors.

In describing us in this way, the Lord has not only given us names and titles, but in the very naming itself, He has charged us with possibilities and has equipped us for service. This term then, "Priest of God," is a highly functional term. And it expresses an extremely practical concept. It describes the holy calling of people wherever they are found in life... home life, social life, vocational life, business, and so-called "church life."

To the Christian priest of God, nothing is seen in a divided sense of sacred and secular. In every sphere and phase of life the "little Christ" is called upon to energize and work, to edify and witness, be in fact and action, what in reality he is by the grace and mercy of God.

Now in all of this it is to be remembered that Christians as royal priests of God are performing their services as private citizens in the Kingdom, and not as public officials of the church. In a democracy, we say that the government belongs to the people, but the people delegated and commit the public functions of government to duly elected officials.

So also God's Word distinguishes between the individual Christian and the called pastor of the parish. The individual Christian acts in his own name for God. The "called" pastor of the Word acts under God in a public manner in the name of and on behalf of the congregation which has called him.

The office of the holy ministry is not contrivance of man's making, but an institution and a plan of God. From earliest times, Christians were urged to gather together and feast jointly on the Word and the sacraments. Acts 2: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (v. 42).

In such public worship and activities, the called ministers of the Word were to lead in exhorting, admonishing, comforting, and feeding the entire flock so they might grow unto the measure of the stature of the fullness of Christ.

The pastor in this sense, the "minister," then "ministers to the ministers"—in their name and by the virtue of their calling Him to perform these services. The pastor seeks by every manner and means pleasing to God to cause all of his people to be the church in every sense of the word. He is to speak to them for God with the authority of God. He is to speak with his people to God. He seeks to guide, direct, and lead them in a program of edifying and witnessing that will be to the Lord's glory in the salvation of souls.

Turn with me to Ephesians 4:11 and 12. "And He gave some to be apostles." They were gifts of the Lord to the church. The apostles were unique. They were eye-witnesses of the Lord and His resurrection. They had supernatural gifts. Their area of influence was the "whole world" in that sense. They had gifts necessary to establish the church. They did a good job. God gave "apostles."

"To them were added "prophets," people from the Old Testament who had spoken of the Messiah, and prophets in the New Testament speaking forth the Good News, the good message.

"There were "evangelists" given to the church, people not normally attached to a particular congregation, but who went about preaching the Good News and otherwise building up the church.

And some were "pastors and teachers," people assigned to local congregations, called the local churches, who watched over their flocks. Pastors who were teachers because they communicated divine knowledge. To what end?

"For the perfecting of the saints." The ultimate end is the perfecting of the saints. Not just the bettering of civilization, but the building of the kingdom of God. As the leaders of the church function, they are to serve, not as lords, but as servants of Christ Himself. The sign of that leadership is the towel, as Jesus washed the feet of His disciples.

The holy strategy of the church then must be built around this centralizing principle of a dynamic laity led by a serving ministry. A ministry that "ministers to the priests" so that the priests can evangelize the world for Christ. To summarize then, every baptized Christian is a priest of God.

The pastor, a doubly ordained person, the first ordination being baptism in that sense, is primarily charged with charging the priests. The work of the priesthood must be spiritually guided and evangelically accomplished. And the great periods of Christian influence and expansion have been periods when informed, Biblically-oriented, Spirit-moved clergy and laity worked hand in hand for the extension of the Kingdom.

Now let's look at the varying gifts that God gives and what He expects of us. Let's look at Matthew 25:14-30 together.

"The kingdom of heaven is as a man traveling into a far country." The man being the Lord about to withdraw His presence from the earth to ascend into heaven. Here He represents Himself as a man going into a foreign country. He is putting his affairs in order and giving instructions to his servants.

"He calls the one and gives him "five talents, to another two, to another one, to every man according to his several abilities." God knows what we can accomplish. He doesn't expect more than we can accomplish, but He does expect faithfulness; He does expect us to employ His grace to His glory.

Whatever natural powers we possess, and the opportunities of exercising and improving them are the

gifts of God, and they are delivered to us to be put out to investors in that sense. So the Master gave the gifts, and the man who had five went out quickly. He understood that these were not his possessions, they were to be invested on the master's behalf, and for his gain, and he doubled his investment.

"And likewise he that had received two" doubled his investment. The person who had received one went and didn't do something overtly evil, he merely failed to do that which was good. As many people then and now, he took the treasure and buried it in the ground. He recognized that it was not his own to treat as he liked; it still belonged to the master and was entrusted to his care, but he just stashed it away.

After a long time the master came back to reckon with them. There is always that time when the Lord asks, "What have you done with the gifts I have given you?"

He that received five talents happily and joyously came back and said, "I have five more. And the Lord said, 'Well done, good and faithful servant. You have been faithful over a few things, I will make you ruler over many. Enter into the joy of the Lord.'"

So also the one who had two had doubled his investment. He didn't get four or five, but he did get two. Each of us is to search our hearts to see how we can multiply what we have. And he was also invited to enter into the joy of the Lord. Fidelity to the call that we have received—that is what God is asking of each of us. Then he comes—this last one who comes back with the one, with no joy and confidence in what he has done.

He blames his lack of activity on a distorted view of the master. He says, "You were a hard man, I was afraid of you. You are the kind of person that reaps when you haven't sown, and gathers when you have not planted. I was afraid, so I just held it in the ground."

The master for the sake of argument said, "If I am as you describe, then all the more reason for you to have done something with it. If I am as you described, then you certainly did not act consistently. You should have taken your money—with less effort than digging in the ground—to the bankers" (with the rate from time to time being anywhere from 4 to 40 percent).

Summing up his assessment, he said to that servant, "You wicked and unprofitable servant, go into darkness. That which you have will be taken away." So the whole parable is a call to faithfulness in investing God's gifts.

Now we can't divide talent and ability from the matter of the prioritizing of time. The holy written Word says in the Psalm, "Teach us to number our days that we may apply our hearts unto wisdom" (90:12).

Henry Luce many years ago was casting about for a name for his new magazine, a magazine that would be built around the news events of the day and of the week. After much discussion and experimentation, he decided to call his new magazine *Time* magazine. *Time* magazine went on to become one of the most successful publishing ventures in all of printing history because it revolved around one of the most important of subjects: how people pass their time and invest their ability.

The Bible says that we believers are to redeem the time, to buy back time for the things that are truly important in life so that we avoid engaging in peripheral raffle and majoring in minors. Too many people put first-rate effort into second-rate causes. That is tragic and wasteful.

God calls us to prioritize our time and get the most of our talents.

Colonel Harland Sanders was a Christian when he died at the age of 90. He had not always been a Christian, but God had called him later in life. I saw him on TV shortly before he died, making a testimony of his faith and of the great love he had for God because God had first loved him.

Harland Sanders was sitting on his porch one day at age 65 in Shelbyville, Kentucky, on his birthday. On that birthday, the mailman brought to him his first social security check. He needed it. He was hard pressed, because shortly before that the federal government had built a new highway that had bypassed the diner where he used to sell his chicken. And so there he sat—poverty-stricken, at age 65, wondering what in the world he was going to do.

He finally decided to get into his battered old car, so poor that he couldn't stay in a motel for a couple of nights, and he began calling on restaurants seeking to have them purchase his recipe. Across the country from Kentucky to the West he went. Finally a great distance from Kentucky, a restaurateur decided to try his recipe. It got good results. The response was terrific to his so-called "Finger lickin'" good chicken. And as they say, "The rest is history"—good history—one of abundance, sharing, and inspiration.

Colonel Sanders was a striking figure in an immaculate white suit and black string tie, as he sat there that night testifying on TV to the love of the Lord Jesus Christ and to the obligation he felt to invest the talent and treasure God had given him wisely.

As Colonel Sanders testified at age 90, his life was revolutionized at age 65. God had called him to faith, had enlisted him for service, and was expecting a good return on that investment. He expects the same of us. Whether we are 25, 45, 65, or 85.

Let's see this together in I Peter 4:10 and 11.

"As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

"If any man speak, let him speak as the oracles of God." We talked about this lovely lady here, our parliamentarian, as our "oracle." She speaks with authority. We are to speak as the oracles of God, with the authority of God, with the power of God, with the wisdom of God, with no desire to have praise for ourselves or glory for ourselves but seeking only the glory and honor of God and the strength of His church.

If we speak with His authority, that is precisely what will happen. God will be glorified, and the church will be edified through Jesus Christ our Lord.

Now the exercise of ability and talents is not just a one-shot, short deal; rather it is a call to steadfastness.

"He that endures to the end shall be saved." And that is true also of the enlargement of our abilities and the investment of our talents. Persistence is so important.

There was a young man who lived outside of Boston and had graduated from college and wanted to go into the stock business. There weren't many openings at the time he graduated, so he waited and he watched the newspaper for advertisements. There was one that especially interested him. It seemed like the kind of job he would like to have.

And the invitation with the ad was to write to box 1720. There was no address, just the box number. So he wrote one letter, no response. Two letters, no response; three letters, no response. Finally he went down to the post office and he asked the postmaster, "Could you tell me who holds box 1720?"

The postmaster said, "We don't reveal that. That is the owner's business." So this young man just stood quietly and waited for someone to come to Box 1720. In the middle of the morning, a man came, unlocked the box, got out the mail. The young man followed this gentleman, walked behind him down the street, followed him on the bus, over to this office, which happened to be a stock brokerage firm of all things.

He went in and told the secretary he was applying for the position advertised, and she said, "We are very busy today." And he said, "I have lots of time," and he sat down and waited. He stayed there all day until ten minutes to five. The office manager then said, "The boss will see you now."

He went in and said, "Is the job still open?" The man said, "You know, by an amazing set of circumstances, the job is still open and we have read your resume and you have done well in school and we are proud of your tenaciousness and we think we ought to hire you."

Roger Babson was this young man. He went on to write a financial letter for many years. He was a very successful man, and he helped other people to invest their money wisely; and he did it all as a called-out believer, a man seeking to enlarge his sphere of influence, his talents, his treasure to the Christian enterprise. But it all started, his larger influence, because of his persistence.

"As every man has received the gift, even so minister the same," and let us do it with earnestness and with a spirit of endurance.

In one way of looking at it, the stewardship of talents involves "acting out the Gospel" in our lives. In the book of Acts, we find the theology of the apostles, the plans of the apostles, the meetings of the apostles, and the actions of the Holy Spirit through the apostles. Listen to some of the descriptions of their activities as they spoke as the oracles of God and acted in the Lord's name:

"They were filled with the Holy Spirit" (2:4).

"They continued daily with one accord . . . breaking bread from house to house, eating their meat with gladness and singleness of heart, praising God and having favor with all the people" (2:46-47).

"The word of God increased and the number of disciples multiplied" (6:7).

"The word was published throughout all the region . . . and the disciples were filled with joy and with the Holy Spirit" (13:49, 52). "So mightily the word of God grew and prevailed" (19:20).

As we exercise our talents with one another, our joy can grow, our spirit be uplifted, and God's church will be edified. The steward is a "little Christ," acting out the Good News wherever he is.

Years ago in Minnesota there was a terrible tornado. That tornado roared through a section of the state and wiped out a part of a town called Rochester. It seemed like a total tragedy. Many people were killed or injured. To help to rehabilitate the area several doctors, a father and his two sons, worked day and night for several days binding up wounds, straightening out crooked limbs, setting bones, doing skilled surgery of one kind or another.

The news of what they were doing was not kept in Minnesota. It went all over the world. Money began to pour into these doctors, urging them to keep up their good work, people telling them they wanted to support whatever hospital the doctors would like to establish. Because they had done a beautiful service in a most remarkable and effective way, God enlarged their sphere of influence. "To him who has, more is given."

The doctors received the money and held it in trust for a while and ultimately decided that they would build a hospital. Their name of course was Mayo. The famous Mayo Clinic, which has touched the lives of many people for healing, health, and renewal, came out of the devastation of that tornado and the love of these men.

The Mayo men saw through the difficulty to God's reality. They saw the problem had within it the kernel of a great possibility, and they turned it to a plus for mankind. They were good stewards of their opportunities and abilities, and they and the world were blessed.

Martin Sommer once wrote an article called, "I sought for a man." In it he says, "No one can deny that among the members of our congregations there are many precious gifts given to men and women which may be utilized for the upbuilding of God's kingdom if they are recognized in time. In searching for such gifts, we dare not imagine that brilliant gifts alone are needed."

It is true what an unknown poet has said:

Someone must play the minor parts,
Someone must hold the spear,
And someone when the music starts,
Must follow in the rear.
Not everyone can be the star
That shines with great white light,
But some must twinkle from afar
To harmonize the night.

In his book *Adventures in Christian Stewardship* R. C. Rein says: "Christ once said that the children of this world are in their generation wiser than the children of light. This statement is often quoted with reference to the methods and devices used by the children of the world to advertise and sell their product. Would to God that the Christian church were as much concerned with discovering and using the unlimited potential power

that it has in the endless talents and gifts possessed by its members for spreading the Gospel."

Oscar Feucht, in his marvelous book *Everyone a Minister* observes: "Most churches do not know the resources they have in their own members. We need a long enough visit with each new member to learn the background, religious education, general education, special training, and interest of the people as they are brought into the fellowship."

Dr. Feucht continues, "Does your church really know the hidden talents and aspirations of all its members? A talent file with a card for each member will help if it is kept up to date and used. We suggest a competent enlistment secretary working closely with the pastor, keeping that file up to date. New members are honored when they are visited to get some information on their background and experience, especially their individual interest."

In that connection, permit me to quote from my book *Living Lutheran Leadership*:

The best time to enlist talent is when the talent is first enlistable. That means from the first 6 to 12 months of church membership. Unless talent is intelligently enlisted in the first year of membership within a congregation, it is very likely never to be enlisted. When people make a transfer of membership, the first month of their new relationship is the finest hour to speak to them about talent.

When people profess their faith in Christ and their loyalty to the church, that is the best time to enlist their gifts and skills for the service of the Master. There will never be a better time. There may never be another time.

As individuals grow in skills and abilities, it is also necessary for the alert congregation to determine and redetermine periodically the areas in which people are qualified to serve. We might add that it is also essential to present a strong parish program that deserves the services of people. It surely will be difficult to enlist talent for a program that is ill defined or poorly organized.

When Christian people see the work, understand the challenge, and visualize the final results, they are more than willing to lend their assistance and aid to the successful realization of a Spirit-directed program. Let's maximize the moments of our people, let us glorify the ordinary and help them to invest their talents effectively.

And then we want to talk about the stewardship rewards. I want to refer you to the back page of *Today's Business*, where we have suggested some questions to be thinking about now and when you go home in the tomorrows to come. There are questions that may be helpful to you in maximizing your potential, energizing your abilities to an ever larger extent, and doing the same for your congregation or your District and for your Synod.

Thoughts for now and later on stewardship of talents:

1. What is the original meaning of the word "steward"?
2. Why do not Lutherans more often take the lead in government, industry, organized labor, science, art and education?
3. In what sense are people not created equal? See Matt. 25:15.
4. What type of enlistment of gifts program do you have in your parish? Is it adequate?

5. Does God supply each congregation with sufficient talent to do all that God expects of it?
6. Are there "born leaders" or can everyone lead?
7. We believe that our talents are a loan from God. What are some of the basic considerations in any kind of loan? Apply this to the talents that God has loaned us.
8. What do you think of the saying, "A person can do a lot of good in this world if he doesn't care who gets the credit"?
9. What relationship does the faithful use of the means of grace have to willingness to serve Christ, the Christian congregation, and the church at large?
10. How many full-time professional workers has your congregation supplied since the time of its existence? What suggestions can you offer for improving this record?
11. What special talents do you possess? Make a list of the ways in which you have been using these talents. How can you improve this performance?

Finally, what are the payoffs, what is the bottom line? Our God is a God of grace, but He beautifully rewards us for what we do with the gifts He has by grace given us. "God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

R. C. Rein in *Adventures in Christian Stewardship* reminds us of some of the rewards. God's promises assure us on one hand that He will continue to grant us the spiritual blessings we need in this life. He will preserve His saving Word among us. He will daily and richly grant us free and full forgiveness for all sins. He will keep us in the saving faith. He will daily hear our prayers. He will spare us and care for us in a physical way.

He that did not spare His own Son, but gave him up for us all, will also take care of the day-by-day details of life—food, clothing, sustenance. Therefore, the Holy Scripture exhorts us to cast all our care upon Him for He cares for us.

These are some of the earthly rewards that God by His grace grants to faithful stewards in this life. Even greater rewards are reserved for the life to come. The rewards are all of grace. "The gift of God is eternal life through Jesus Christ our Lord." It is an inheritance that is reserved for us in heaven, which we will receive as a free gift because we are joint heirs with Christ.

Christ made this very plain in one of His discourses about the final judgment when He spoke of welcoming His faithful stewards, saying, "Come, blessed of My

Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Although it is the Holy Spirit working in us and through us that makes us both to will and to do that which is pleasing in God's sight, Christ in His grace, promises to reward us for such works of faith and labors of love as though we were the originators of them. And to this end, He promises to reward our smallest deeds. Like those of giving a drink of water in His name, giving food to the hungry, showing hospitality to strangers, clothing the destitute, and visiting the afflicted.

The Holy Scriptures speak of this future reward as being with God in paradise, seeing Him face to face, living with Christ in the heavenly mansions. They tell us that at the appearing of our Lord and Savior, Jesus Christ, these lowly bodies that we now have will be changed and fashioned like unto His glorious body.

This corruptible will put on incorruption and this mortal will put on immortality, and the sufferings of the present life will be as nothing compared to that which is coming. There will be no more death, sorrow, sin, or pain. Night with its terrors will be gone. We will hunger and thirst no more. The Lamb in the midst of the throne will feed us with heavenly manna and lead us to the fountains of living water, and God shall wipe away all tears from our eyes.

In this infinitely glorious world to come, our lost image of God will be fully restored. And God's purpose for our lives will finally and fully be accomplished. We shall awaken with His likeness. We shall behold His face in righteousness. We shall eat of the tree of life. And together with saints and angels, we shall sing His praises saying: "Salvation to our God who sits upon the throne, and unto the Lamb. . . blessing . . . and thanksgiving and honor and power and might be unto our God forever and forever" (Rev. 7:10, 12).

This is the final reward of grace that God has reserved in heaven for every faithful Christian steward. It is the Lord's final commendation, "Well done, good and faithful people, you have been faithful over a few things. I will make you ruler over many. Enter into the joy of your Lord."

Our response should be nothing less than the sentiment and desire and prayer of these four lines:

Take my love, my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
ever, only, all, for Thee.

Guido Merkens

III

Conservation and Stewardship of Treasure

(Transcript)

My prayer for you and for the church and myself consists of the words of the hymnist which read:

O God, forsake me not!
Thy gracious presence lend me;

Lead Thou Thy helpless child;
Thy Holy Spirit send me
That I my course may run.
Be Thou my Light, my Lot,
My Staff, my Rock, my Shield—
O God, forsake me not!

O God, forsake me not!
Thy mercy I'm addressing;
O Father, God of love,
Grant me Thy heavenly blessing
To do when duty calls
Whate'er Thou didst allot,
To do what pleaseth Thee—
O God, forsake me not! (TLH 402:1, 4)

The Bible passages we are going to study relate to the stewardship of the earth and its resources and to our stewardship of money. You'll find the passages listed for you on the inside of the back cover of *Today's Business*. Please notice also that at the top of that page we've printed the excellent definition of stewardship which our synodical Board for Stewardship and its staff adopted some years ago. That definition reads: "*Christian stewardship is the free and joyous activity of the child of God and God's family, the church, in managing all of life and life's resources for God's purposes.*"

Much of what we have heard so far this week from Doctors Nauss and Merckens points to the Scriptural foundation for this definition of stewardship. By God's grace I hope to add to that foundation by helping you to review some basic stewardship principles which relate:

1. to God's gracious ownership of all things;
2. to God's gracious attitude toward His stewards in Christ; and
3. to God's promise of power and blessing toward those who wish to practice faithful stewardship of the earth and its resources and faithful stewardship of money as well.

In other words, the outline which we are going to use today roughly approximates the outline of the Apostles' Creed.

But before we begin with that, I would like to make an observation with you. It is this, that Satan never seems to be quite as active among us as when after we've heard God's Word we seek to apply it in our lives. Whenever he fails to keep us from reading and hearing God's Word, he works all the more feverishly to keep us from practicing it. I'm certain that you have experienced this for yourselves. I think also that most of you, if you have been alert, have observed the same thing in the lives of others. A pastor I know in northern Minnesota who is very active in evangelism and in equipping evangelists in his congregation told me a while ago, "You know, I've constantly got to struggle with myself. I know what God wants me to do and I want to do that as an evangelist. But," he said, "Jim, I never feel so tired, I never find so many excuses for doing nothing, as when it comes to the time to go out and make calls or as when it comes to the time that I've got to prepare to meet with people on Thursday evenings to help them go out and make evangelism calls."

Someone else once shared a story that makes the

same point in a slightly different way. It seems that there was a young pastor who took a call to a congregation and shortly after preaching his initial sermon decided that he was going to preach a series of sermons that would expose the most glaring sins of his people. The first week he prepared a beautiful sermon on the sin of gambling. After church everybody came up to him and commended him on that sermon. They said, "Pastor, you really spoke to us. You pointed out the sin. You called us to repent. And you also assured us of God's mercy and forgiveness." So the pastor went home and he wrote a second sermon, which had to do with the sin of drunkenness. On Sunday it was the same thing all over again. He beautifully pointed out the sin, clarified the need of his people to repent, and assured them of God's mercy and forgiveness. Once more everyone praised him. Very excitedly, he went home and began to make ready for the next Sunday. That Sunday he came back and he preached on the Sixth Commandment. Again he pointed out the sin, called on his people to repent, and assured them of God's mercy and forgiveness. But no one said a single word to him about the sermon after church. And he noticed that during the course of the week people tended to be a little cool and aloof whenever he came by. Then, on Saturday night, the chairman of the board of elders and some others knocked on his door. When he opened the door they said to him, "Pastor, you've been preaching some excellent sermons lately, but we want you to know that last week when you spoke to us about adultery you weren't preaching; you were meddling."

The point of the story is obvious, isn't it? Isn't it true that quite often we as well as others are willing to *listen* to what the Scriptures say about the stewardship of life and time and talents and treasures. But when it comes to the bottom line, that is, the matter of separating ourselves from the material gifts God has given to us, then we tend to balk. It's especially true, I think, that it is precisely at this point that Satan speaks to us and tries to get us to hold back.

As Christians it is also true that we ought to follow the example of the apostle, who speaks to us about our stewardship in Chapter 12 of his Epistle to the Romans, saying: "... because of God's great mercy to us ... offer yourselves as a living sacrifice to God, dedicated to His service and pleasing to Him."

Yet all too often Satan, our sinful flesh, and the old Adam team up to deceive us Christians so that we begin to view what the Lord tells us about our stewardship of money as something that is threatening, unfair, and offensive. We need to emphasize over and over again that God's Word to us on this subject is the Word of the God of our salvation—the God who loves us immensely in Christ—the God who by His own free choice unilaterally, not because of any merit or worthiness on our part, has established the covenant that He will be our God and we will be His people. We need to emphasize that He is the living and triune God who not only calls us to serve Him but promises that He will give us guidance and direction for our service and stewardship, and that

He will supply us with every good and perfect gift we need for a life of faithful stewardship.

We simply can't afford to forget that it is precisely through the sharing of this Word about our God, about His grace and mercy toward us in Christ, and in no other way, that the Holy Spirit comes into our hearts and enables us to see and accept our stewardship as "the free and joyous activity of the child of God and God's family, the church in managing all of life and life's resources for God's purposes."

I think we need to be reminded too that it is He who makes us anxious to hear what God says to us about our stewardship in the psalms and in other passages which we have before us today.

Genesis 1 and Psalm 24: The first two verses of the psalm read: "The world and all that is in it belong to the Lord; the earth and all who live on it are His. He built it on the deep waters beneath the earth and laid its foundations in the ocean depths." The psalm teaches very clearly that our Creator has given us the earth to manage, but certainly has not relinquished His claim to any part of it. It was His, is His, and will be His for all time. He owns it. By His power it came into being, and He used His power to make it according to His own plan.

One of the most beautiful testimonies to God's ownership of creation and of the earth is found in 1 Chronicles, Chapter 29. Here the Lord gives us an account of what David had to say in his prayer in preparation for the building of the temple. If you read the full chapter you'll find a list of the gifts that David brought to the Lord, and a list of those gifts which were brought to the Lord by the leaders in Israel, and then finally a reference to the gifts that the people had brought. Let's look especially at verses 10 through 16. They read:

There in front of the whole assembly King David praised the Lord. He said, 'Lord God of our ancestor Jacob, may You be praised forever and ever! You are great and powerful, glorious, splendid, and majestic. Everything in heaven and earth is Yours, and You are King, supreme Ruler over all. All riches and wealth come from You; You rule everything by Your strength and power; and You are able to make anyone great and strong. Now, our God, we give You thanks, and we praise Your glorious name. Yet my people and I cannot really give You anything, because everything is a gift from You, and we have only given back what is Yours already. You know, O Lord, that we pass through life like exiles and strangers, as our ancestors did. Our days are like a passing shadow, and we cannot escape death. O Lord, our God, we have brought together all this wealth to build a temple to honor Your holy name, but it all came from You and all belongs to You.

I thought you would appreciate these words because of what the Almighty has done for us through Forward in Remembrance and because of what Wil Hyatt and others have reminded us of constantly since the last convention. From the beginning they have told us to look to God for blessing upon the Appeal, recognizing that it all belongs to Him and that everything we return to Him is after all His own.

One other point I'd have you observe is brought out in this same chapter of Chronicles in verse 18. It reads: "Lord God of our ancestors Abraham, Isaac, and Jacob,

keep such devotion forever strong in Your people's hearts and keep them always faithful to You." I submit to you that a part of faithful stewardship is the continued recognition by the people of God that the earth is His, and indeed the fullness thereof.

But in addition to this testimony from the Scriptures, it is important to note that our observation of man's inability to control creation should serve as evidence that creation, the earth, remains in God's hands. Any one of you who has witnessed the fury of a tornado or has seen the havoc that even a simple flood can wreak or who has contemplated seriously the immense amount of power and energy radiated by the sun in the space of a few moments has all the proof he needs that God is still in charge.

Note also that God's ownership of the earth isn't diminished by the fact that Gen. 1:28 tells us that He gave mankind the earth to use and to manage. If you look at this section of Genesis 1, beginning with verse 28, you will see clearly that God has given us the privileged authority to manage His earth, but that He certainly hasn't given up His ownership of it in any way. In fact, as divine Owner, He's provided us with an outline to follow in our management of creation. It is to be managed so that it serves the best interests of all His creatures. That's very plain here.

In addition the psalmist in Psalm 8 and and St. Paul in Romans, Chapter 1, remind us that we are to manage creation in such a way that it brings greater glory to God's holy name. The psalmist puts it very beautifully: "The heavens declare the glory of God, and the firmament showeth His handiwork" (Ps. 19:1 KJV). St. Paul gives us another profound glimpse of all of this when he writes that creation reveals God's external power and His divine nature as well. The very least that we and the church and all mankind should do, then, is to view the earth with awe and reverence. Accept it as God's own wonderfully unique and miraculous proof of His existence and treat it accordingly. Obviously, it is meant to be a blessing for all generations. Not only for just a few of them and not only for ours.

Certainly as Christians we have an even greater responsibility than others in this regard, and this is true because the Holy Spirit has revealed so much to us about God's grace toward us. The Spirit teaches, for example, that God has graciously and lovingly entrusted His earth and its resources to our care. The picture the Scriptures paint of this aspect of grace begins with the revelation in Genesis of how God gives us a special place among His earthly creatures. We are reminded there that He singled us out from among all His creatures and created us in His own image.

The picture is enlarged as we go on and read how, even after our first parents sinned, God didn't strip away from us the privileged responsibility we have of caring for His creation. Sin has made it infinitely more difficult for us to carry out this responsibility, to be sure. At the same time, the responsibility remains ours. On this basis alone there is no other reasonable course open for us whom the psalmist describes as "mere men" but

to worship God and serve Him through the faithful management of His garden, the earth, and all of the resources it contains.

But look also at Psalm 145 and note verses 15 and 16. They read: "All living things look hopefully to You, and You give them food when they need it. You give them enough and satisfy the needs of all."

This psalm takes us a step further, because it points to another aspect of God's grace toward us. In the Book of Genesis we are reminded that all that God created is very good. We've mentioned the fact that it's good in the sense that it serves to bring Him glory. We said very clearly that it's also good in the sense that it provides us with all that we need for this life. How much God loves us and is concerned about our welfare is evident in the fact that nothing in creation is evil in itself, but it's all good. Everything He created ultimately serves in some way to benefit us. And this we should expect from Him, because He is good and He is the author of only that which is good.

Then too there is another side to this. There is no confusion or contradiction in the order that God has established for His creation. The preacher in Ecclesiastes 3 says: "To everything there is a season, and a time to every purpose under the heaven" (KJV). God's love prompts Him to give us a dependable outline of time, seasons, and events in life to be used in fulfilling our stewardship.

It's our sinfulness and nothing else that brought and continues to bring confusion into the divine order that God has established. And very simply put—the storms, earthquakes, pestilences, famines, sickness, pollution of air and water, the waste and misuse of power and energy, the inadequate distribution of resources to meet basic human needs in many parts of the world—all of these can invariably be traced back to man's fall into sin and his persistent continuance in sin.

Nevertheless, the psalmist writes for us in Psalm 145: "All living things look hopefully to You, and You give them food when they need it. You give them enough and satisfy the needs of all." Divine justice demanded judgment on us and on this earth in which we live—and still God is gracious. Although the civilization of this earth requires labor on the part of man, and although the earth brings forth thistles and thorns as part of the curse, still God's grace moves Him to provide abundantly for all. There is adequate supply with which to meet the needs of all earthly creatures. Thus, verses 15 and 16 of Psalm 145 don't contain a mere promise; they are, everyone of us knows, a living reality.

What this says to us about our stewardship as it applies to our use of the earth's resources and to our sharing of these resources with others is obvious. God's gracious dealings with us in creation, even though we are sinful, fallen creatures, require us to treasure the earth, to use it wisely, and to give continual thanks for it. No one ought to understand this better than you and I to whom the Spirit has revealed so much about the merciful, gracious attitude that God has toward us and toward all our fellowmen.

Furthermore, God's gracious dealings with us in creation exemplify the spirit in which we ought to share the resources we have with those who are legitimately in need of them. Sharing and works of charity have always been prevalent in the lives of God's people. Look at Acts, Chapter 2, verses 41-48 and specifically at verses 44 and 45. St. Luke records the activities and the faith of the early Christians in this chapter of Acts, and in verses 44 and 45 he writes of them: "All the believers continued together in close fellowship and shared their belongings with one another. They would sell their property and possessions, and distribute the money among all, according to what each one needed."

Stewardship and fellowship among believers are closely related. Giving and sharing constitute an aspect of that special kind of fellowship that characterizes the life and activity of the people of God. Sharing and works of charity have their rightful place in our lives as Christian stewards, whether we exercise this aspect of our stewardship through the Board for Social Ministry or through Lutheran World Relief, or within our own congregations, or among the people in our neighborhood and community who don't yet belong to the household of faith.

Thus far we have looked mainly at God's gracious attitude toward us in terms of His creation and the earth's resources. I think it is important for us as God's stewards to move beyond and above this point to the cross and to the empty tomb, because without faith in our Lord Jesus Christ it's impossible to practice the kind of stewardship that pleases our heavenly Father. It will be helpful for us in this case to look at Eph. 1:4 and Rom. 8:32.

In Ephesians St. Paul reminds us: "Even before the world was made, God had already chosen us to be His through our union with Christ, so that we would be holy and without fault before Him . . ." The other passage, Rom. 8:32, reads this way: ". . . God, who did not even keep back His own Son, but offered Him for us all! He gave us His Son—will He not also freely give us all things?"

These words rather clearly and simply remind us that before the worlds were framed God worked out our redemption in Christ. In Christ He made provision for our greatest need, that is, for our forgiveness and for the salvation of our eternal souls. Because He did this, St. Paul argues, it's reasonable to expect that He will also provide everything we need for our bodily lives on this earth. If we stewards are ever tempted to question or doubt God's willingness to provide for us in a material sense, we need only look to Calvary, because there on the cross He declared His total concern for us, body and soul, in time and also for all eternity. In fact, as we have mentioned, it is only when we are led to the foot of the cross in faith by the Spirit of God that we can find the power to live as God's good and faithful stewards.

This brings us to two other Bible passages: Prov. 3:9-10 and Mal. 3:10. These passages speak of giving God our best, our firstfruits. I think when you read the words: "Honor the Lord by making Him an offering

from the best of all that your land produces," you can sense that for everyone of us this is in some way or another an immense challenge. It is difficult to give God the very, very best we have. It is so much easier to give Him what is superfluous or left over. So I want to remind you today that when the Holy Spirit leads us to the cross and teaches us the richness of God's grace to us in Christ, we can't help but want to honor God with the very best we have, our firstfruits. It happens because the Holy Spirit fills us with an overwhelming sense of gratitude toward God for all His goodness. This goodness includes His redeeming grace toward us in Christ, the overwhelming abundance with which He regularly provides us with our daily bread, and the privileged responsibility we have to serve as His stewards. Yet it needs to be said that gratitude certainly isn't the beginning and the end of good stewardship.

The apostle Paul also writes in the Scriptures: "We are ruled by the love of Christ, now that we recognize that one Man died for everyone, which means that they all share in His death. He died for all, so that those who live should no longer live for themselves, but only for Him who died and was raised to life for their sake."

We want to give the Lord our firstfruits and to honor Him because the Holy Spirit fills us with the love of Christ. As Dr. Merkens indicated, the Spirit makes of us Christlike people who begin to share Christ's desire to see God's will carried out among men.

I think this was reflected in a great many ways in what happened to us through Forward in Remembrance. When our people looked at the Scriptures and were reminded again of the commission the Lord Jesus gave us to evangelize the world, and were helped to see also what blessings God promises to His people, the Holy Spirit led them to give joyfully and generously.

We need to remember that every act of good stewardship not only provides human and material resources for ministry but also serves as a testimony to everyone on this earth that the Triune God alone is good, that He alone deserves to be worshiped and served. Our good stewardship is a declaration on our part to all men that God has committed Himself to remember us, His creatures, with His grace and mercy from the beginning of time into all of eternity.

You still should have before you those passages from Proverbs 3 and Malachi 3. They are helpful also in another way, because when we look at them we see that God's grace is so great that even when we do the least that the Holy Spirit prompts us to do—that is our just and proper duty—God's mercy continues to pour down undeserved blessings on us. Giving Him our firstfruits is the least we can do in view of all He has done for us in creation and on the cross. Still, when we do this, He continues to bless our gifts and us. Certainly God's stewards won't bring their best to Him in order to win His favor or in order to somehow strike a deal with Him for even more blessings. It is Satan who speaks when people are urged to give in order to get more and more from God. That kind of giving isn't giving at all. It is purely and simply an exercise in selfishness and greed.

Nevertheless, the truth remains, the prophets make it clear as do the evangelists and the apostles, *it is impossible for a Christian to return a loving gift to God without receiving a blessing from Him in return.*

Brothers and sisters, if we have never ever seen it before in our lives, then surely we ought to be able to see it today in what God has brought about among us through Forward in Remembrance. Two years ago in this very room we asked Him to bless us as a Synod so that we could grow in our use of His Word, grow in our use of prayer, and grow in understanding of His work in the world. We prayed that He would bless our efforts to train stewardship leaders in our congregations, and that He would somehow—and we didn't understand quite how—enable us to raise a minimum of 40 million dollars for His work in the decade of the 1980s. We said it loudly and clearly for everyone in the church and outside the church to hear. We wanted to become more effective and efficient and faithful in fulfilling the Great Commission.

But which one of us can count all the blessings that have come to us because He first led us to take this step forward in faith? We thought we would give Him our firstfruits, and He taught us that we have fruit to bear and gifts to bring that we never imagined we had. And it's not just that He has given us gifts in the form of 75 million dollars. His gifts have come in the form of dedicated people, consecrated to the use of the Scriptures, and in the promise of even greater things in the time that lies ahead. He's taught us to find a joy in giving that few of us had ever experienced before. He's given us a new vision of mission work at home and abroad. He's blessed us with tens of thousands of lay leaders in our congregations. He's provided us with resources for our seminaries and schools, not just here at home but around the world, so that more professional workers can be trained for His work. He's building a spirit of unity among us toward the work of fulfilling His commission which has always characterized great and strong churches. He is filling us—and it is certainly evident at this convention—with joyful anticipation rather than apprehension about our future under Him.

We've seen it—the world has seen it—we're living examples of how God's grace continues to bless even those who first move slowly when the Holy Spirit prompts them to take steps forward to become better stewards. We've seen it, and the world has seen it. The word of promise recorded by Paul in Eph. 3:20 and 21 is true: "To Him who by means of His power working in us is able to do so much more than we can ever ask for, or even think of: to God be the glory in the church and in Christ Jesus for all time, forever and ever! Amen."

But let's look at 2 Corinthians, Chapters 8 and 9, and 1 Timothy, Chapter 6. These passages also offer a wealth of information and help to us from God relative to our stewardship. I'm going to pass over most of what I think is obvious and is heard most often in the church. I'd rather focus today on what these passages teach about the commonality that exists between the very rich, the very poor, and those of us stewards who keep

insisting that we are somewhere in between. This commonality consists essentially of the fact that the rich and the poor alike don't really differ from one another when they are viewed apart from earthly possessions. I think you know what I am talking about.

Look at 1 Timothy, Chapter 6. St. Paul asks in verse 7 of that chapter: "What did we bring into the world?" He answers: "Nothing!" And to the poor and to the rich and the in-betweeners alike he asks: "What can we take out of the world?" Again he supplies the answer: "Nothing!" We enter this life and we leave it without anything at all. But I think there is something that we need to note that goes beyond the surface of what Paul says here. This is that rich and poor alike are sinful and need cleansing. Regardless of my status in life, whether I'm rich or poor or in-between, my daily need is to come to God asking His forgiveness and asking Him also to strengthen and empower me by His Spirit so that it is possible for me to lead the kind of life He wants me to lead. The rich and poor are both dependent upon God for salvation. The rich and the poor cannot live without God's gracious gifts in creation. The rich and the poor alike both have the privileged responsibility to serve their Creator, their Savior, their Sanctifier through the practice of good stewardship. They both need the Holy Spirit's guidance to live as God's good and faithful stewards.

St. Matthew reminds us that the Lord Jesus once said that the temptations of the rich are very real and that they pose a great threat to their salvation. I think sometimes we are inclined to believe, because the Lord Jesus said this, that somehow a person's lack of material possessions makes that person automatically somewhat holier or more deserving of God's grace than the rich. But certainly it is not true.

St. Paul says something to us in 1 Timothy 6, verses 9 and 10, that helps clarify the matter. I hope the Holy Spirit will impress it on our hearts and minds. Paul writes: "But those who want to get rich fall into temptation and are caught in the trap of many foolish and harmful desires, which pull them down to ruin and destruction. For the love of money is a source of all kinds of evil. . . ." From this we can't help but conclude that the love of money has the potential to become the root of all evil for poor and rich alike as well as for those in between. All three classes, if indeed there are three classes, can rob God by withholding themselves and their gifts from Him. In a spiritual sense there is no appreciable difference at all between them.

But it's also true that all are equal in their opportunities to exercise good stewardship, because whatever the economic status of the giver in this life, it is his attitude toward God that really counts. If the Holy Spirit has led the giver to give himself to God, as St. Paul said the Macedonians did, the giver's gifts are acceptable in God's sight. That means your gifts and mine. The size of the gift the giver is able to give doesn't really matter at this point. St. Paul writes in verse 12 of 2 Corinthians, Chapter 8: "If you are eager to give, God will accept your gift on the basis of what you have to give, not on what you don't have." This is the principle

that separated the gift of the widow from the gift of the Pharisees. Her gift was precious to the Lord because she gave it out of faith and total trust in God's divine mercy and providence. The gift of the Pharisees was not acceptable because it was given in a spirit in which love and self-sacrifice for the Lord weren't evident.

We've seen how this works out in life. Through Forward in Remembrance we received a great many gifts from a great many people. Some of the gifts were as much as a million dollars. Some only a few dollars. But our pastors and others have been impressed above all by the fact that these gifts have been given to the Lord freely and out of love—out of the kind of divine eagerness which only the Holy Spirit can work in men's hearts. Every one of these gifts is precious in the Lord's sight, regardless of its size.

To every steward—rich, poor, and in-between—the Holy Spirit gives this assurance in the ninth chapter of St. Paul's Second Letter to the Corinthians: "And God is able to give you more than you need, so that you will always have all you need for yourselves and more than enough for every good cause." And he adds: "He will always make you rich enough to be generous at all times, so that many will thank God for your gifts which they receive from us."

You see then how important the commonality is which exists between us. Each of us is given gifts to use in God's service. Each of us is given the commandment to fulfill the Great Commission, and each of us is assured by our Father that He'll accept the gift we offer to Him in love and faith. Each steward—rich, poor, and in-between—is already rich in Christ and is assured that the Father will give him all that he needs so that he can fulfill the Great Commission, do God's will on earth, declare God's love, mercy, and glory to all mankind. We can be confident of this. God, who is eager to forgive and forget our sins for Christ's sake, never fails to remember His stewards in mercy. We can move Forward in Remembrance not so much because we remember what God has done for us, *but because of the fact that God daily remembers us with His mercy and His grace.* And so that we will make no mistake about it, His promise to us is clear and is repeated often. He will bless our work. He will bless us. St. Paul writes: "And because of the proof which this service of yours brings, many will give glory to God for your loyalty to the Gospel of Christ which you profess, and for your generosity in sharing with them and everyone else."

Now, what shall we stewards say in the face of God's graciousness toward us in creation, in the face of His grace toward us in the person of Christ our Redeemer, in the face of all the blessings He has poured on us through Forward in Remembrance, and in the face of all of the promises He gives us in the Scriptures? What shall we pray for and what shall we ask the Holy Spirit to help us do?

I think you will agree with me that we need first to acknowledge that, in spite of our often poor stewardship, God has forgiven us in Christ and placed us into a time that provides us as individuals and as a church body

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with unprecedented opportunities to practice good stewardship of the Gospel. One of our brothers in Christ who serves on the synodical staff once said, and I repeat his words: "Surely, there has never been a time in all of human history when there were more of us alive to hear God's Word and to share that saving Word with the world. Surely, there has never been a time in this world when there were better means of communicating the Gospel with others than there are today. And surely, there has never been a time in the world when we Christians—you and I, rich, poor, and in-between—have had more of this world's resources with which to do the Almighty's work."

In the face of all of these things—in the face of all of His wonderful promises to us—we stewards need to seek His Spirit's help for ourselves and for one another so that we can live and speak and pray and do all that

Henry Letterman had in his heart and mind when he wrote in the concluding stanza of the Forward in Remembrance hymn:

Thus, Forward in Remembrance,
We strive to work His will,
To give ourselves as He did
Unstintingly until
His whole, His loving family
Shall gather round His throne
Where thousands, thousands, thousands,
Shall sing His praise alone!

God grant it. Amen.

J. S. Uhrinak

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IV Citizens of Heaven

Lord, open Thou my heart to hear
And through Thy Word to me draw near;
Let me Thy Word e'er pure retain,
Let me Thy Child and heir remain. Amen.
(TLH 5:1)

We approach our Bible study as children and heirs of God. We are confident of who we are, because of what St. Paul says in Rom. 8:16-17: "The Spirit Itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him that we may be also glorified together."

Children and heirs of God go forward into the future in remembrance of that grace of God in Christ Jesus which has called them out of darkness into His marvelous light and has entrusted great stewardship responsibilities and opportunities to them. "Children of God." "Heirs of God." "God's stewards." But there are other names God gives His own. He calls us "kings and priests unto God our Father," "ambassadors for Christ," His "witnesses"—and many more. In this Bible study hour, let us dwell on yet another name: citizens of heaven.

I

When one travels to or returns from a foreign land, one is required to fill out forms prior to entry or reentry. On these forms one is required to declare his *citizenship*. Have you ever been tempted, like I have, to fill in that blank space with the word "heaven"? St. Paul reminds the Philippians in chapter 3:20 that "our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ."

The Philippian Christians were in a good position to understand the implications of their heavenly citizenship, since Paul uses a manner of speech that appealed to their sense of national loyalty. He reminded them



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that while they lived in Philippi, they belonged to Rome and were Roman citizens. They were not like the semibarbarous people about them, but their names were written in the books that lay in Rome. They belonged to another order. Even as no Roman citizen could forget who he was wherever he was, so they were to remember their heavenly citizenship and rejoice that their names were written in the Book of Life.

Again, even as the Roman citizen in Philippi was directly responsible, not to the provincial governor but to his own magistrates, subject not to the local codes but to the Roman law, these Christians at Philippi were to remember that they were the freed men and women of God, living under the glorious liberty and loving bondage of the Gospel, responsible above all to Him who loved them and gave Himself for them.

Citizens of heaven in the 20th century need to remember where their first loyalties are. Most of us were given our citizenship papers in the Christian church on the day of our Baptism. They were written in the purifying blood of God's Son, and certified by His mighty resurrection from the dead. On that day of our spiritual rebirth, when the Holy Spirit wrought the miraculous work of faith in our hearts, we died with Christ, and rose to a new life in Him. On that day everything He had done for us in His lifetime and death upon the cross was credited to us. Then and there He took our sins and gave us His holiness, took our ugliness and gave us His beauty, took our hell and gave us His heaven.

As citizens of heaven, life has taken on new meaning for us, because Christ is our Life. "If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." While we must speak the language of the land in which we live, we speak it with a foreign accent. There is something about us, even when we are doing the same things other people do—and which we must to a large extent do—which tells that the same things are done by us from different motives. We belong to another order—a heavenly one.

As we go Forward in Remembrance of His grace toward us, we do not hesitate to speak the language of heaven and of the heavenly land. This is where our treasure is. This is where Christ is. This is the land we love. We do not hoist the flag of faith at half-mast. Our King is not dead. We are not fighting the lost cause of a pale and conquered Galilean. He lives! He rules! And He is coming back! "Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ."

II

Citizens of heaven live the resurrected life, and have clear goals for their life in Christ. St. Paul tells the Colossians and us: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory" (Col. 3:1-4). Citizens of heaven have heavenly and heaven-directed goals, the goals to "seek those things which are above" and to "set their affection (or mind) on things above."

God's Holy Spirit effects a great change in us when we are "baptized in the name of the Father and of the Son and of the Holy Spirit." St. Paul reminds us of the miracle wrought there when He writes to the Romans: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4).

Christ's death and resurrection are for us the ground of our salvation, the pattern for our life, and the

prophecy of future glory for all who put their trust in Him. Our life from Christ, our life in Christ, and our life for Christ is both a death and a resurrection, which results in a radical moral change, a value system sanctified by His good and gracious will, and a consciousness of goals and purposes in life patterned for us by our Lord. It is a hidden life; its roots are in Him. Linked to Him by the bond of faith, we draw daily on the power of Him who, "at the right hand of God," rules and governs the universe with a special eye on His beloved church and each citizen of heaven. Since we are united to Him by faith, our union with Him is *where He is*. Our affections are "on things above." Our life is at best an imperfect compromise between worshipful contemplation and lively action. We serve like Martha, and yet we constantly sit with Mary in rapt attention at the feet of Him whose footstool is the world.

Citizens of heaven seek—*aim at*—things above. "Things above" can in the simplest terms be described and summed up in "Jesus Christ." We aim continually to be and to become like Him, to think like Him, to talk as He talks, to love as He loves, and to live as He lives. And our final aim is to "appear with Him in glory" and to sing the International Anthem with all the saints.

III

Citizens of heaven will someday gather round the Throne of the Lamb. What will that gathering be like? Who will be there? What songs will they sing?

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And he said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. (Rev. 7:9-17)

Perhaps one of the reasons most of us are stirred to the depths of our souls during a presentation of Handel's *Messiah* is the feeling that we are being transported into the very halls of heaven and are glorifying the Lord slain from before the foundations of the world. Newman Flower describes Handel's intensity during the time of His composition of the *Messiah*: "He was unconscious of the world during that time, unconscious of its presence and call; his whole mind was in a trance. He did not leave the house. His manservant brought him food, and as often as not returned in an hour to the room to find the food untouched, and his master staring into

vacancy. When he had completed Part II, with the 'Hallelujah Chorus,' his servant found him at the table, tears streaming from his eyes. 'I did think I did see all heaven before me, and the great God Himself!' he exclaimed."

While it is permitted only a few of God's many citizens of heaven to attain the heights Handel did in capturing in song the beauty of the heavenly vision, each one of us is permitted by faith to say with Handel: "I did think I did see all heaven before me, and the great God Himself!" Such a glimpse is given us in these words from Revelation 7. God gives us glimpses into heaven like this to keep His pilgrims homesick.

Gathered around the throne of the Lamb is a numberless multitude "of all nations, and kindreds, and people, and tongues," who have three things in common:

1. They are saints who once were sinners.
2. They are sinners who by God's grace alone are saints.
3. They are crown-wearers who once were cross-bearers.

The chorus which sings its anthem of praise to the Lamb is international in character. Our membership in this choir does not depend on our nationality, our racial background, the language we speak, the color of our eyes or hair or skin. To qualify for this chorus you must have been a sinner. You and I meet this qualification, since "all have sinned and come short of the glory of God." And because all of us "came short" of His glory, God "manifested forth His glory" and sent His Son to be the Lamb "which taketh away the sin of the world."

Only those who trust this Lamb may sing in the heavenly choir, for the second qualification for membership in the group is this: Each member must be properly robed to cover his sinfulness. The white robe of righteousness, spun in a manger and dyed red on a hill, is the only garment that is in style.

And not unlike earthbound choirs, this heavenly chorus must have passed through a rigorous training program. A third qualification for membership in this heavenly choir is this: Each member must have experienced the discipline of the cross, for He who is both Lamb and Shepherd has said: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

No wonder Luther said: "I would not give one moment of heaven for all the joys and riches of the world, even if it lasted for thousands and thousands of years." How homesick are we for heaven?

IV

Perhaps we lose our perspective of eternity in our stewardship because we lose our sense of direction in our lives. Abraham is a good example of a child of God who maintained a clear sense of direction on his pilgrimage. The writer to the Hebrews describes how this clear sense of direction enables us to maintain the proper perspective of eternity in our daily walk with Christ and our stewardship for Him: "By faith

Abraham, when he was called to go out into a place which he should receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:8-10). "Abraham believed God and it was counted to him for righteousness," is the way the holy writer describes this patriarch who walked by faith and who walks now by sight. He adds: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).

Abraham looked for the City, and so he was content to dwell in a movable tent. He belonged to the company of those whom Peter describes as believers in Christ "whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice." This ancient patriarch, who wandered up and down his world with his little band of children and attendants, looked for the city whose architect and builder is God, the city described in Scripture as "that great city, the holy Jerusalem, having the glory of God."

Abraham, his son, and his grandson showed the depth, the solidity, and the practical power of our heavenly citizenship. Because they looked for the City, they persisted remarkably in their refusal to be absorbed into the settled population of the land. These wanderers from the East lived in their tents while all about them was a relatively highly organized and developed civilization in Canaan. They were as noticeably unique and as much out of place by such a way of life in Canaan as they would be today on Main Street, U.S.A. The reason they would not go into Hebron, or any other of the populous cities which closely studded the land, was that "they looked for the City." They were convinced that it was better for them to dwell in tents than in houses.

Abraham sets us an example which is beautifully comprehensive. He held cordial relations with the people among whom he dwelt. He was honored by them as a prince; he was recognized by them as a servant of God. They knew his bravery. He did not hesitate to draw his sword and fight in their defense, not only in defense of his kinsmen but for his heathen neighbors in Sodom. And yet nothing would induce him to come down from his tent. Everybody knew that his name was Abraham the Hebrew, "the man from the other side." He carried out that name in life.

We citizens of heaven need to ask ourselves: "Would anyone call me 'the man from the other side,' the man who belongs to another order, the one who is looking for the City?" There is much ground common between the citizens of heaven and the bewildered men and women of this world. But if we have a vision of the City clear before us, no one will need to tell us not to make our home in Sodom.

Abraham was "called" by God to receive "an inheritance." He obeyed. "He went out, not knowing whither

he went." One is reminded of Martin Luther's obedient response to the mystifying and mysterious ways of God in leading him to the City. "He led me around," says Luther, "like a blind horse."

V

Citizens of heaven possess by faith

a new life—in Christ,
a new hope—in Christ,
a new wealth—in Christ, and
a new security—in Christ.

They are different, distinctive, transformed people. There is no life comparable to the life patterned after the life of Christ. Such a life is rich toward God and bent on service to mankind. Whoever abides in Jesus Christ bears much fruit, Jesus says. "We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," says St. Paul.

That citizens of heaven are fruitful Christians is demonstrated in the stark words of St. Matthew, Chapter 25, verses 31 to 40. Let us listen to them, all of us who are "*blessed of the Father*" even now through faith in Jesus Christ:

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations. And He shall separate them one from another, as a shepherd divideth his sheep from his goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

A citizen of heaven by the name of Martin Luther

once described the nature of our Christian liberty in this way in his *Treatise on Christian Liberty*: "We conclude, therefore, that a Christian lives not in himself, but in Christ and in his neighbor. Otherwise, he is not a Christian. He lives in Christ through faith, in his neighbor through love; by faith he is caught up beyond himself into God, by love he sinks down beneath himself into his neighbor."

The "blessed of the Father" whom our Lord will welcome into His presence to inherit the kingdom prepared for them from the foundation of the world will be greatly surprised on two counts:

1. We will be surprised then and eternally by that great grace which brought us into His welcoming presence; and
2. We will be surprised by the evidence Jesus cites as to the presence of a faith active in love.

The "blessed of the Father" will be surprised to learn that they have fed the hungry Christ, have given drink to the thirsty Christ, have shown hospitality to the stranger Christ, have clothed the naked Christ, have visited Christ the sick one and the shut-in, and have gone into prisons to visit the prisoner Christ.

Surprised? Brother and sister, this is His description of your faith active in love, for "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The "blessed of the Father" cannot feed a hungry person without giving food to Jesus Christ. We cannot hold a cup of cold water to parched lips without looking into the eyes of Christ. We cannot show hospitality to strangers without welcoming Christ into the circle of our homes. We cannot clothe the naked without covering the body of our Lord. We cannot visit the sick without touching the hem of His garment. We cannot go into prison cells without having stepped into the sanctuary of God.

Citizens of heaven have a great calling: to touch their neighbor, who is the Christ in their midst, with the love of God. That is our calling until He calls us home.

M. L. Koehnke

STEWARDSHIP EMPHASIS

Forward in Remembrance

Thank you, Dr. Preus and fellow Christians of The Lutheran Church—Missouri Synod. I am greatly impressed with what you have done for your Lord through Forward in Remembrance. I also am very pleased with the part that Dr. Preus played in this. It took a great deal of courage for him to suggest this appeal. It also took a great deal of persistence to overcome the resistance and the apprehensions and the lack of faith that often confronts something new and something adventurous.

I have no reservations about Forward in Remembrance. I thank God for everything that it has done for our church body. Its accomplishments go far, far beyond the dollars that it raised. However, I am concerned about my own attitude. When people say how great Forward in Remembrance has been, there is an inclination on my part, as there is in you or anybody else, to be proud and to begin to think that we have done it. It's kind of like that story of the elephant that crossed a rickety bridge. As he went across, the bridge creaked and it swayed. The girders groaned, but finally the elephant got to the other side. There was a flea in the elephant's ear, and the flea shouted into the ear, "We sure shook that one didn't we!" The extent of the role I played was about that of the little flea. It was the blessing and power of God that brought about the miracle of Forward in Remembrance. So that I might not become proud, or believe that it is I who have done

this thing, I would like to have you shout with me, "To God alone the glory!"

A church can become proud too. And a church can take God's goodness and all His blessings for granted. Moses warned Israel of this temptation: "Beware that thou forget not the Lord thy God . . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God . . . and thou say in thine heart, 'My power and the might of mine hand hath gotten me this wealth.' But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth" (Deuteronomy 8:11-18). I would like to have you repeat with me again, "To God alone the glory!"

Now that we have established the source of success, I think it is appropriate to tell you about some of the people God used for these great purposes. One of them is my great friend; an individual who has been with me through these 23 months; the one who wrote the Bible studies, the publications, those country studies you received in your bulletin on Sunday; the one who wrote the news releases telling you what was going on in Forward in Remembrance. He really did "educate and motivate" us toward Forward in Remembrance. At this time I'm going to ask him to offer a prayer of thanks to



G. W. Hyatt



Marcus Zill

Almighty God. Please join in prayer with the Rev. Jim Uhrinak.

"Shall we pray. We indeed thank and praise You this evening, dear Lord, for having remembered us with your mercy even before the worlds were framed, and for continuing to remember us each day, so that by Your Holy Spirit we receive from Your hand all those precious treasures which we need both to sustain our faith and our bodies on this earth. We thank You in a particular way this day that by Your Spirit You have remembered and visited this church and taught us something anew about faith and trust in Your Word and promises through the appeal Forward in Remembrance. We thank You, Father, for blessing us in spite of our hesitancy and our doubts and in spite of questions that Satan and our own flesh raised within us. Thank You for moving the leaders of this church, especially the laypeople in this church, to respond to Your mercy by presenting themselves first to You as living sacrifices and then bringing their gifts of love and adoration in the form of money for the work You have given us to do. We recognize, Father, that we have been able to do this only because You do daily remember us in Your mercy, and equip and empower us for the task You have set before us. We pray that You would continue to remember us in the years that are ahead, so that we, as Your good and faithful servants, may be empowered to continue the work that You have begun among us, and that we might certainly use well and apply effectively those resources You have permitted us to gather to win souls all over this earth. Father, we need Your help even more now, we feel the need more now than in the past. Be with us and bless us—we ask this for Jesus' sake and in His name so that all the world may join with us to crown Him Lord of life, to praise and serve Him into time everlasting. We ask it, Father, trusting that You will hear us and bless us. Amen."

Another very close friend and one whom I have come to admire and respect so much is the consultant who is the architect of this appeal. If you are going to build a new church building, you will find out very quickly that there are a few self-proclaimed experts in the assembly who know everything there is to know about building a church, and you say a silent prayer that they will not offer their services. You quickly go out and hire the best professional architect you can get. The architect of this appeal was Mr. Peter Flynn, of the Community Counselling Services (CCS). Community Counselling Services has worked with churches for 30 years and has an astounding record of success. When you realize that this appeal may have broken all the records in the total of pledges for a central church body, and when you know that it also may have broken all records for the lowest cost (already below 4% and going down, when most appeals run 18% to 29%), then you know that we got our money's worth out of these people. They kept us from going down blind alleys, they kept us from doing things that were counterproductive. We learned our lessons without the usual costs that are associated with mistakes and inexperience. The members of CCS are fine Christian people who are devoted to their work because they believe it will help to spread the Gospel of Jesus Christ. Mr. William Hanrahan is the executive vice-president, and Mr. Lane is the area vice-president. But the personification of that counseling service for us is Mr. Peter Flynn. He worked with me day by day, and hand in hand. He now has been promoted to vice-president of Community Counselling Services. He also got a great gift from this appeal. He fell in love with our secretary, and on July 11, one day after this convention

is over, if the convention approves, he is going to marry her. Here is Mr. Peter Flynn.

Also, recognizing the blessings of God as they have been manifested through them, I want to pay tribute to the 38 District Presidents. One of the accomplishments for which I am very grateful is that all 38 Districts bought into Forward in Remembrance, and gave it a priority above everything else as the synodical convention of 1979 requested. I believe that the District Presidents deserve a great deal of credit for the success of this appeal. I believe, too, that we should remember in the years ahead that they, as the leaders of their Districts, and as the arms of this Synod, are the ones who can bring the stewardship of this church body to a God-pleasing level. I have the highest regard for all of them, and I want to tell you how much I admire and respect them.

I want to thank the District Directors who carried out much of the work for the District Presidents, the sub-District Directors, the 900 Action Group directors, and the congregational pastors. So much credit must go to the pastors! I repeat what I have said so often; only the pastors can bring the theology of stewardship to the Christians of this church body. No one else is ordained or commissioned to do that. They are the ones who did it in Forward in Remembrance. They are the ones who inspired the congregational leadership, who preached the sermons, who led the Bible classes about Forward in Remembrance, and who brought the inspiration to their people.

Twenty thousand volunteers in this church body brought about, under God, the success of Forward in Remembrance. I would like to ask all of you—District Presidents, District Directors, sub-District Directors, Coordinators of Information, Action Group Directors, pastors, and congregational leadership teams, who are here tonight, to stand up. Let the delegates see just how many of those volunteers are here tonight. Would you please stand up. These are the heroes of Forward in Remembrance!

I would like to tell you this. Many of you have stopped me and thanked me for taking on the work of Forward in Remembrance. Believe me, it was not a burden. It was a joy! From the very beginning it was obvious that the Lord had given His blessing to this appeal. It was He who decided that this church body should go into missions and ministry in the decade of the 1980s in a way that has never been done before. It was He who used me and gave me the joy of leading this appeal. There were certain objectives that I hoped that He would use me to achieve. I prayed that the Holy Spirit would work through me to do far more than just raise money in this church body. I would not have found much joy in that, although it was a very important aspect of the appeal. I prayed that He would use me and all of the volunteers in Forward in Remembrance to bring a sense of renewal to our Synod. To bring a feeling of unity again. To bring a feeling of oneness between the congregations and the Synod so that we would truly "walk together" again. That He might use us to show

that there is integrity in the church body despite all the claims of the skeptics. That He would use us to bring about a trust within our church body. This is something for which almost 3 million people have been praying for many years. I prayed that He might use us to bring this great church body to a higher self-perception of how God could use it in mission and ministry. I hoped that God would use us to reveal how He has blessed our membership with so much wealth that we have all the financial resources that we need to do what He wants our church body to do in the decade of the 1980s to achieve the objectives of His Great Commission.

I could tell you a thousand stories of what has happened in answer to those prayers. I could tell you stories from the telephone calls we have received, from the letters we have received, from congregations and pastors and laypeople who have written to us about the spiritual blessings that accrued to them because of their participation in Forward in Remembrance. One pastor wrote something like this: "We were a divided congregation, we were a congregation with hostilities and tensions, we were a dead congregation. The one thing we did right was to participate in the full plan of Forward in Remembrance. Today, now that we have given our gifts to our Lord, we are so busy witnessing for Him, we are so busy bringing His Gospel to our community, that we don't have time to find fault with each other. We now spend our energies and time in evangelism and witnessing instead of hurting each other and bringing grief and sadness to the church."

As you can imagine, many individuals made great financial sacrifices in their pledges for Forward in Remembrance. But many congregations have sacrificed as well. The congregation to which I belong has a debt of \$90,000, and yet it raised \$134,000 for Forward in Remembrance. The members of the congregation didn't say, "First let us take care of ourselves, and then we will think about reaching out in mission and ministry as our Lord asked us to do." They understand God's priorities very well.

This morning I preached to a congregation that just a few years ago had a membership of some 2,300 souls. Now, because of what has happened to our inner cities, slightly more than 200 people are supporting that congregation and that large and beautiful church facility. They pay the maintenance, the utilities, and all the other costs. These heroes are going to keep that congregation going and growing in the inner city. Yet that congregation, with all its problems and all its expenses, raised over \$8,000 for Forward in Remembrance. They wanted to participate and join hands with 6,000 other congregations to bring the Gospel to all the world as the Lord has commissioned us to do. (Some day, because I know from Forward in Remembrance what God can do, those pews will be filled again, and great choirs once more will sing from that balcony.)

Congregations that were torn, now are united in the mission and ministry of Forward in Remembrance. Congregations that were far below budget and were giving almost nothing to District and Synod, now are

exceeding their budgets for their own congregation and for District and Synod. Miracle after miracle the Lord has performed through Forward in Remembrance, and these congregations have written to tell us about them.

God has some special plans for our Synod. Too much has happened in our church body. Too many things have come together this year to be coincidences. We didn't have enough pastors even to take care of our congregations in the United States and Canada. Now the Lord has filled both of our seminaries and, beginning next year, the large classes will begin to graduate. The Lord has taken care of that! Our colleges are filled with church workers. Something is happening among our young people. They are going in larger and larger numbers to prepare for full-time work in the church. The Lord is doing that! We said we didn't have opportunities. Nations of the world were becoming so secular that they didn't want missionaries. Even the secularization of America had us downhearted. It appeared that people no longer wanted to hear the Gospel of Jesus Christ. But listen now to Dr. Westcott tell you about the invitations that we have received from all parts of the world. Look at the opportunities that we have on our own continent. The Lord has opened the doors of opportunity at the same time that our seminaries and colleges are filled with potential workers for our church. We didn't have any money, we couldn't afford to do anything, and now look what the Lord has done in Forward in Remembrance. It is a miracle! We also have elected a popular, very attractive, devoted, and articulate Christian to be our synodical President in this decade of the 1980s. The Holy Spirit has given The Lutheran Church—Missouri Synod everything it needs to go out in mission and ministry. And 4,590 congregations, 76.4% of the congregations, have already committed themselves to provide the financial means by which this can be done. Already \$74,804,386 have been pledged by these congregations, and several hundred more congregations are just getting started. Who knows what the Lord may do if we are faithful. I have a very few suggestions to make.

First, I believe that this church body must give more ownership of the synodical programs and priorities to the congregations. They must be brought into the decision-making process. Let us not try to make the communicants believe that the church is at "500 North Broadway," or that the Board for Missions or the Board of Directors are the church, or that they are going to take responsibility for the programs. They are the facilitators and the enablers, but the church is in the congregations, the Great Commission is in the congregations, the joy of leadership and the joy of missions and ministry must be in the congregations, and, if you are a member of one of those congregations and work as you have done in Forward in Remembrance, you will find the joy of leadership in the Great Commission of our Lord.

Second, I would recommend that we don't forget the names of the 20,000 Forward in Remembrance volunteers. They served you well in Forward in Remembrance, and they are your future leaders. Give them a little rest, but not too long—then put them to work again. They

have learned the principles of leadership well. They have learned the theology of stewardship well. Believe me, they love the church or they never would have done what they have done.

Third, let us not insult God again by setting such a low goal as \$40 million—I think He sent us a message that we should never do that to Him again. Let us set our sights high when we ask the Lord to do something that is going to redeem precious souls. Let us not be pessimists when we ask the Lord to do something for His church. Keep faith with the congregations. Keep the trust that they now have given us. The same God who made Forward in Remembrance a success is always

with us. Lean on Him. Wrestle with Him as Jacob did, and make demands of Him as Lot did. As soon as He gives His church one blessing, ask for another. The Holy Scriptures tell us to do that. He will do whatever His faithful people ask Him to do for His church and His Gospel. Forward in Remembrance has taught me many things but this one above all—that our God will give us anything we need to do His mission and ministry—He promised us He would. He promised us that He would give us the means and the power to achieve the objectives of the Great Commission, and He promised us that He would be with us always even unto the end of the age.

Thank you.

G. W. Hyatt, *Director*

The Stewardship Rally

I. In Remembrance of the Beginnings

(An audiovisual review of our commission and where it began)

Leader: The Lord showed His hands and His side.

RESPONSE: WE KNOW IT IS YOU, LORD, ALIVE.
WE SEE THE NAIL HOLES.

L: Jesus Christ is risen.

R: HE IS RISEN INDEED!

He showed them His hands and His side.

WE KNOW JESUS LAID DOWN HIS LIFE FOR US.

"The Blood of Jesus Christ, His Son, cleanses us from all sin." (1 John 1:7)

SALVATION IS FREE!

Jesus gave His life.

DISCIPLESHIP COSTS EVERYTHING.

The Lord pointed to a world lying and dying in sin.
HE SENT US TO FIELDS WHITE UNTO THE HARVEST.

He said to those whom He sent, "Pray ye the Lord of the harvest that He would send forth laborers into the harvest."

WE WILL PRAY.

Jesus spoke that Easter evening to His disciples.
AND TO US TOO.

Jesus said, "As My Father has sent Me, even so send I you."

HOW DID THE FATHER SEND JESUS?

We need to hear and heed because in precisely the same manner Jesus sends us.

"THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST." (Luke 19:10)

"I am come to call sinners to repentance." (Matt. 9:13)

JESUS IS COME TO SAVE MEN'S LIVES. (Luke 9:56)

"The Son of Man came not to be ministered unto but to minister." (Mark 10:45)

"I MUST PREACH THE KINGDOM OF GOD TO OTHER CITIES ALSO; FOR THEREFORE AM I SENT." (Luke 4:43)

II. In Remembrance 1847—1979

(Visual highlights in the history of The Lutheran Church—Missouri Synod)

III. Hymn (The Lutheran Hymnal, 658)

Forward, Christian soldiers, Marching as to War

IV. The Challenges of the 1980s

(A visual review of the challenges adopted by the Synod in its 1979 convention here in St. Louis)

V. Paul's Challenge to Grow in the Grace of Giving

L: But that was only one part—the first part of the "ongoing program to assist church members to bring their firstfruit gifts and to grow in the grace of giving."

R: PAUL PICKED UP THIS SUBJECT IN HIS SECOND LETTER TO THE CORINTHIANS (8:10)

You made a good beginning.

WE THANK GOD FOR THE GOOD BEGINNING IN FORWARD IN REMEMBRANCE.

Now go on and finish what you started.

WE WILL, BY GOD'S GRACE, FINISH WHAT WE STARTED.

Give as you can!

WE WILL GIVE AS WE CAN!

Give of what you have.

WE WILL GIVE OF WHAT WE HAVE.

VI. Forward in Higher Education

(The "Foresters," Concordia College, River Forest, Illinois)

VII. Hymn (The Lutheran Hymnal, 496)

Hark! The Voice of Jesus Crying

VIII. Forward in Stewardship Growth

(The principles of stewardship and how we are seeking to teach them)

IX. A Thousand Voices—One Mission

(A multimedia presentation of the work we do together)

X. A Final Word . . . Forward!

Marcus Zill

difficult convention I've ever chaired is this one, from the standpoint of the technical nature of the material you were asked to deal with. I think it will go down in history. That a convention like this could deal with the kinds of things you did, as well as you did, as expeditiously as you did, and (I think history will show) with as few mistakes as you did, is quite a remarkable thing.

When we were planning for the convention, Dr. Mueller took out that great big old *Workbook* that you all have, and he said that one resolution—2.18, was that the number of it?—would be 80 pages long. One resolution! And you got through it, and you did a very good job! I think this has been a wonderful convention. The good humor the people have had, the patience, the way they've been able to disagree without being disagreeable—to me this is symbolic of the Missouri Synod, and I just want to thank you, particularly the voting delegates and the advisers who were helpful in this matter. This is really a fantastic piece of work on the part of a group of people of this size. And a great deal of important work was done.

To my way of thinking, the most important thing we did—from the standpoint of finances and general easing up on the administration so that some imaginative work can be done—was the move to a three-year convention cycle. The financial structure that was adopted (and I certainly share Dr. Hyatt's regrets that anyone should feel that there was anything personal in this), the action that was taken, would enable us, I would hope, to get up to a plateau of giving \$40 or \$50 million a year rather quickly and to get rid of the terrible agony that we all went through here when we talked about financing our colleges—plus meeting the marvelous challenges that lie ahead.

The resolution on the nominating committee I think was one of the most healing and beneficial resolutions passed at this convention. You know I travel around and meet an awful lot of people, and I think the convention, almost to a man, elected very excellent people. I'm not in any way criticizing anyone who was elected. But as I sat and looked at those nominees in the book and saw some of the people who were on that list, and knew of their talents and their dedication, it really bothered me that they were not voted for because they come from a District that doesn't have as good a reputation as someone else's District. Or because they don't come from the Midwest. Or because somebody has spread a rumor around about them that they're this or they're that. We could have elected, I think, virtually every person who was nominated by the nominating committee, and every person nominated from the floor, and we would have had, in all cases, excellent church leadership from our officers. So I think what's proposed there is very, very good.

Undoubtedly this convention will go down in history as a convention that was known for the reorganization. That was a vast and sweeping thing. And yet, as was pointed out in many of the conversations, we've cleaned up stuff that was hanging around for 30 years. And you

understand that 90 percent of what was done here has no bearing whatsoever on the congregations, the local pastor, or the relationship of anybody to the Synod. It was a mechanical procedure that has to do with the interrelationships of boards, with the running of the Synod itself as an organization, and it's kind of too bad that we have to have *Handbooks* in order to do these things; and it's even sadder that a whole convention of dedicated people has to devote themselves to it. But this is partly due to the fact that we don't trust each other very much, we're scared of death of hierarchy and centralization; and I want to say that I'm just as scared of it as any of you. So that's the price we pay for it.

The election of Ralph Bohlmann as President of our Synod I think is a wonderful thing. I love that man. I've known him for over half of his life, I guess. And he is an honorable man—he is honest, he has integrity, he has ethics, he has an excellent mind, he is an excellent theologian, he is thoroughly in keeping with the doctrinal position of our church. During my administration I felt that he was the best man we had in our church in the area of church diplomacy. He knows very well how to relate to other churches, without on the one hand selling out the faith, or on the other hand acting in such a way that people say, "We hope we'll never see the Missouri Synod again."

I think he is an excellent choice, and I congratulate him, pledge him my support, and assure him and you that I will never, by letter or phone, look over his shoulder and tell him how to do his job, or join in any kind of group that says, "Let's put the fear of God into him to keep him humble." I will support him in every way I possibly can. I am available if he needs me, but the approach will have to be made by him.

The election of Joseph Lavalais as a Vice-President of this church, and by that stupendous vote, is one of the most historic events in this century in our church. I think it was a magnificent action on the part of this convention. We are so white that you could almost insist that nobody but Saxons could run this church and pretty near carry it. And to think that a church like that—without anybody prodding it, with no political activities, with no pressure or protests or thundering around—did this, I think it was very wonderful. And Dr. Lavalais is deserving of that election; he is an excellent, dedicated, competent, and thoroughly knowledgeable man in synodical matters. I'm very proud that the church did this at this convention.

Then I think of the other officers who were elected. We've got some excellent ones, and they are people of dedication, they work hard, and I think the delegates can go home from the convention with the assurance that the work of the church has been committed into the good hands of honorable and highly motivated people.

Now to the future, and I'll try to keep this very short. I said to you at the very beginning that I have a kind of lifelong love affair with this church. When I was a little boy, my folks moved from Minneapolis down to Chicago, where we lived in a suburb. There was a little rinky-dink old frame building across the tracks named Redeemer

DEVOTIONS

Daily Devotions

Dr. August Suelflow, director of Concordia Historical Institute, was the appointed chaplain for the convention. He opened almost every session with a historical vignette outlining some phase of the Synod's mission and ministry in its early development in order to carry out the theme of "In Remembrance." Each session was then closed with a devotion conducted by an appropriate staff person who stressed the "Forward" aspect of that particular ministry of the Synod.

Among the subjects covered were military chaplaincy, theological integrity, partner churches, Indian missions, higher education, elementary education, presidential leadership, social ministry, blind and deaf ministry, missions, evangelism, Black ministry, home missions, ministry to the youth, Hispanic ministries.

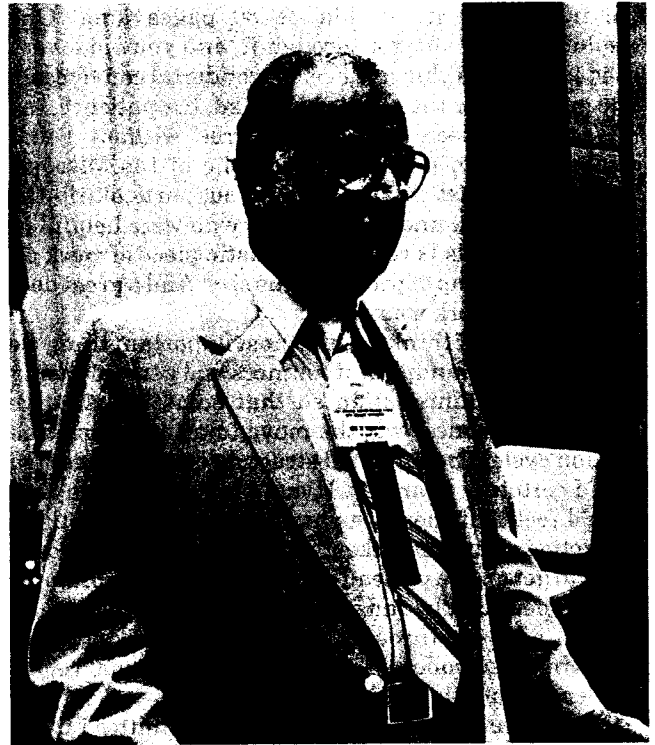
Those conducting the closing devotions were Dr. M. S. Ernstmeyer, Dr. Sam Nafzger, Dr. Johannes Gedrat of our sister church in Brazil, Dr. Walter Rosin, Dr. Victor Constien, Dr. Robert Sauer, Dr. Leslie Weber, Prof. Dan Pokorny, Dr. Erwin Kolb, Dr. Richard Dickinson, Rev. Roger Leenerts, Mr. Richard Bimler, Rev. Carlos Puig (Friday morning devotion).

It is hoped that the historical vignette devotions developed by Dr. August Suelflow will be reprinted in the *Concordia Historical Institute Quarterly* (membership price, including subscription: \$10.00, 801 De Mun Ave., St. Louis Mo. 63105).

Mention should also be made of the fact that the opening devotion of the convention was conducted by President J. A. O. Preus, as well as the closing devotion Friday at 1:00 p.m.

On Sunday morning, for the benefit of those who

were not attending churches in the St. Louis area, a Bible class was conducted in the convention hall by Dr. Richard J. Schultz, as well as a worship service with Rev. Marcus Zill as the preacher.



Dr. August Suelflow, chaplain

Closing Devotion

(Excerpts from Transcription)

If you still have your Bibles with you, there's a passage that I've used in other conventions. I can think of nothing more appropriate to use at the close of this convention.

Paul wrote a letter to the Philippians. It's often called his "love letter." It's sort of interesting that the Gospel was preached in Philippi in the 50s of the first century and through all of these 1,930 years the church has remained alive in the city of Philippi. There has been a continuing existence of the Christian church in that important and interesting city.

And he writes, in the first chapter, beginning in the third verse:

I thank my God for you every time I think of you; and every time I pray for you all, I pray with joy because of the way in which you have helped me in the work of the Gospel

from the very first day until now. And so I am sure that God, who began this good work in you, will carry it on until it is finished on the day of Christ Jesus. You are always in my heart! And so it is only right for me to feel as I do about you. For you have all shared with me in this privilege that God has given me, both now that I am in prison and also while I was free to defend the Gospel and establish it firmly. God is my witness that I tell the truth when I say that my deep feeling for you all comes from the heart of Christ Jesus Himself. I pray that your love will keep on growing more and more, together with true knowledge and perfect judgment, so that you will be able to choose what is best.

This devotion is not entirely a devotion, but I wanted to say these closing words in that setting, if you will permit.

I think that I've chaired six conventions. The worst chairing job was done at Milwaukee in 1971. But I've learned a few things, and I have to say that the most

have enjoyed, for the opportunities of studying Your Word and hearing more of the precious work that You have given us to do. We pray Your blessing upon our beloved Synod, upon our Districts, our colleges, our schools, our congregations, and upon every person of this church, upon every man, woman, and child throughout the world. We pray that You will give us a safe homeward journey, that You will fill us with zeal for Your work, with love for all mankind, and with the

precious and marvelous hope of eternal life in the world to come. Bless us and be with us now, for Your name's sake. Amen.

J.A.O. Preus

The Scripture quotations in this devotion were from the Good News Bible, the Bible in TODAY'S ENGLISH VERSION. Copyright © American Bible Society 1966, 1971, 1976. Used by permission.

Lutheran Church. There were times during the Depression when I think my father was the only man in the congregation who had a job. We had an old preacher by the name of Suhr, who confirmed my brother and me. I can remember coming home every Sunday after church and my dad saying, "Boy, what a great sermon these Missouri Synod preachers can put out." Wasn't much of a congregation—didn't have anything. But they had the Word of God, they had a faithful pastor, and they had the essentials.

I was brought up unlike a lot of people. I was brought up from childhood to think the Missouri Synod was a great and marvelous organization. Nobody ever badmouthed the Missouri Synod in my home. My parents were laypeople, and they were pious, good people, and they loved that church. And I grew up loving it, too. And I still do.

This church has honored me more than any human being ever deserved to be honored. It honored me first in my beginning, way back in my confirmation class; I had excellent instruction. It honored me with a call as professor to the seminary in Springfield. Something I had always wanted to do, all my life. Then the presidency of that school, and finally the presidency of the church.

I can only stand before this final convention with gratitude to God and gratitude to the good and loving people of the Synod for having given me an opportunity to render very faltering, very imperfect, and very unsatisfactory service to this church. It's been something that I do not deserve, and there are many who will say that it's something the church did not deserve also. And I have to agree with them. But it happened, and I am so pleased to see the way this church stuck together and plugged along.

Now we arrive at a point where we have a new President, a new day, a new beginning for our purposes here, a new structure, a new way of increasing our financial stewardship, and this church, I believe, is ready to roll.

Billy Graham is quoted as saying the Missouri Synod is a sleeping giant. Billy Graham is wrong—it is a moving giant. This is a great church. The ingenuity and the people that run this church and that make up its membership—LLL, LWML, the laity, the kids in classes—the whole organization has enormous vitality. I sat with a church president the other day, who shall remain nameless, and told him about Forward in Remembrance, and he said, "Man, I sure would like to be president of that church." And I think that is exactly the way I feel—this is a great church body.

We kick ourselves, we downgrade ourselves, we print nasty articles about ourselves in newspapers, we constantly pick at each other. And I can sense it at this convention. There are people who even here don't trust anybody; they always assume that somebody in the Synod is lying to them; they've been fed this by some of these newspapers which keep pouring out, because some people in the Synod will buy them.

And it's given the whole Synod an inferiority



So we read together the final word from The Book—"I thank my God upon every remembrance of you . . ."

complex, a feeling we aren't any good, we can't do anything, we're divided, we're hopeless, we're wrong, we're provincial, we're old-fashioned, tra-la, tra-la.

Now, where have you seen a church that brings in—that has as good an operation going with Blacks, with Hispanics, with Orientals, with foreign missions, with every kind of unfortunate and deprived person? As you've listened to this that's going on here, it's been a beautiful story of mission to the whole man, mission to the whole world, mission to every kind of person and every conceivable need of humankind. And I think it's time we cut out the badmouthing, and the backbiting, and start realizing that God has given us marvelous gifts and talents—and let's use them in His service.

And the basic, underlying cause of it all is not that we're so hot, but that God has been so good to us in giving us His dear Son, our Lord Jesus Christ, in giving us His holy and precious Word to guide us and to determine our faith, in pouring out His Holy Spirit upon us, and in just standing around, you might say, saying, "What else can I do to help you?"

Miracles just keep going on all the time in this dear church of ours. And therefore as we close, I'd like those of you that have your Bibles—why don't we rise and read together again Philippians 1, verses 3 through 9, and apply it to the person standing next to you, to your congregation, to your Synod, to your wife, husband, children, your enemies, and all mankind.

"I thank my God for you every time I think of you. . . ."

Dear heavenly Father, as we make our homeward journey, we thank You for the unspeakable and undeserved blessings You have poured out upon each and every one of us, particularly the forgiveness of all our sins, through the suffering and death of Your dear Son. We thank You for the events of this week—for the high spots which have given us happiness, for the low spots which have taught us patience, for the fellowship we

And I pledge you once again that the serious efforts of the administration of the church will be given to help maintain the peace and concord that we enjoy together in this Synod as we work out the often complex issues at the local level on the fellowship matter.

I want to commend the President of The Lutheran Church—Missouri Synod before I return to my seat. Dr. J.A.O. Preus has been a very colorful, dynamic, often controversial leader of this church. But I dare say that history will record his 12 years in the presidency as having been among the most remarkable in the history of American church leadership for many centuries. Why? Because his presidency has been marked by the reversal of a trend toward a more liberal theological position that has characterized many church bodies. That trend, under his leadership, and with the blessing of Almighty God, has been reversed, but reversed in such a way that this church body remains whole, intact, and committed to the Great Commission. I want to thank him, my friend of many years, and his dear wife Delpha for their continuing kindness and friendship to my wife Pat and to me. But more important, I want to

express my deep sense of appreciation, on behalf of this church body, for his leadership, for his commitment to the confessional position of our church body. And I feel much more comfortable as I assume the awesome responsibilities of this office, knowing that I can call on him for a word of counsel now and then.

Finally, I look forward to serving together with my friend of many years Dr. Robert Sauer and the other officers you will elect in this convention. I pray that our good and gracious God will give me, and all of you, and all of our brothers and sisters in Christ throughout this church, a sense of partnership as we carry out the Great Commission of our Lord, and that we will pray without ceasing for a rich measure of His Holy Spirit, that God might keep us faithful to His holy Word, keep us all centered in the comfort and power of the Gospel of Jesus Christ, and keep us fervent in carrying out His holy will to the end that this great church body can indeed continue to go Forward in Remembrance.

Thank you.

President-elect Ralph Bohlmann, Ph.D.

2. Greetings of the Bishop of The American Lutheran Church

Dear Friends in Christ:

On behalf of the congregations of The American Lutheran Church, I greet you in the name of our crucified and risen Lord Jesus Christ. In Him we have our life and being, and through Him we have been called into the one, holy, catholic, and apostolic church. As fellow citizens in that household of God, we extend to you our heartfelt greetings.

In bringing such greetings, I offer three special congratulations:

1. Congratulations to you, President Preus, Jack, on your upcoming change of address and work. We hope that Delpha and the family, the Ozarks, and Martin Chemnitz—in that order—will fill your life with joy.
2. Congratulations to you, Dr. Bohlmann, on your election as the new President of The Lutheran Church—Missouri Synod. We pray God's guidance and blessing on your life and leadership. I look forward with hope to our future associations.
3. Congratulations to all of you in the LCMS for the remarkable success of your "Forward in Remembrance" effort. "Forward in Remembrance" is another sign that U.S. Lutherans intend to be in the front line of those saying "yes" to God's call to mission.

The American Lutheran Church is grateful to God for the many ways in which the LCMS and ALC have enriched each other.

We are grateful for the deep and abiding fellowship in Christ, church, and confession that is shared



Dr. Ralph Bohlmann and Dr. David Preus

by hundreds of thousands of our people in American parishes and communities. We are grateful for the many deep personal friendships that have grown in breadth and depth as we have come to know and trust each other. We are grateful for the many areas of joint activity, in LCUSA and elsewhere, where our ministries are enriched by being together. We are grateful that thousands of us can look to each other for support and encouragement as we bear common witness to our Lord and Savior. We are grateful for the 494 of you delegates who

OTHER PRESENTATIONS

1. Acceptance Statement of President-Elect

Reverend Chairman, Delegates and Friends, Brothers and Sisters in Christ:

You have bestowed a high honor on me by electing me as your President. And you have been most kind to my wife Pat and me in the days since you made your choice. We thank you for that, more than we can express; and we both invite your prayers for us, even as we shall pray for you.

I did not seek the office of the presidency, nor have I asked or encouraged anyone to elect me to it. There were two reasons for that. The first is that my position as the president of Concordia Seminary was and is my calling, and its people were and are my parish. And I have enjoyed that calling very, very much. Secondly, I have a profound conviction that in the exercise of the office of the holy ministry, and particularly in the presidency of the Synod, the office should seek the man, and not the other way around.

In spite of my own overwhelming sense of inadequacy for this office, and in spite of my deep and continuing attachment to the work of theological education and the preparation of ministers of the Gospel, I must regard your election as the will of God for me, and I therefore accept it with a happy but humble heart and with a deep sense of excitement.

I am particularly pleased that I was not the preferred candidate of any organized political group within the Synod, for I believe that means you want a President who is free to represent and serve the whole Synod. And that is what I intend to do with the help of God and with your leadership and cooperation. I pray that my presidency will serve to promote unity and reconciliation within our church body. I pray that together we will be able to forge a new consensus among ourselves at this convention, and among the nearly three million members who share with us the work of Jesus Christ in this church body. I hope that God will keep us faithful to our confessional heritage and zealous to do His work in bringing the good news of Jesus Christ to a world and to a church that desperately needs Him—but a consensus that we form together, under the guidance and gift of the Holy Spirit, one that will make all of us prefer to label ourselves “disciple of Jesus Christ” rather than conservative, moderate, or liberal.

Please do not regard me as some kind of messianic figure or savior—someone with answers to all our problems. I oftentimes think we Americans tend to invest our leaders with far too much savvy, too much ability. I am not a genius, I am not a miracle worker, I cannot answer all the problems. But we do have Jesus Christ as our Messiah, as our Savior, and He does indeed work miracles, not only in our personal lives but in the church and on behalf of the world. I hope to make my initial task as your President that of listening to one and all in our church body. I hope to ask before I answer.

I hope to listen before I act. I believe I must understand the church's questions before we offer easy or speedy answers. That means, it seems to me, that those who share with me the leadership of the church will be spending a great deal of time in the coming months listening to the District Presidents and their Boards of Directors, getting to know the synodical staff and boards and commissions of the church, and learning to understand their hopes and their dreams—becoming more familiar with and acquainted with the problems and opportunities of partner churches around the world, getting to know the colleges and seminaries individually and personally, getting to become better acquainted in order to understand the problems and the hurts of the minorities within our church. I want especially to learn to relate to the pastors of this church as one of their colleagues, as brethren in the office of the ministry; and, of course, to be sensitive to the needs, the hopes, the aspirations of the laity of this wonderful church body as we serve together. For it seems to me that only in a posture of listening, and inviting solutions, and discussion and study of the Word of God together in a patient but in a steady and consistent manner, will we be able, under God, to forge that consensus we spoke of a moment ago. We need to build upon the Forward in Remembrance opportunities that have been given us through this tremendous gift of God. As we congratulate the leadership of that effort, and congregations and pastors of the Synod, for the tremendous response to the goodness of God, let us also dedicate ourselves to capitalize upon this organization and to develop stronger fiscal responsibility in the church—a responsibility that is motivated by the power of the Gospel and that forever has its roots in that motivation rather than in some other.

We have spoken already about the fellowship relationships of our church body with other Christians. We know that this effort to reach deeper understanding and greater consensus with brothers and sisters in other Lutheran church bodies requires the utmost in our patience and understanding—not only of the other church bodies, but of each other. I hope to ask the Commission on Theology and Church Relations and the faculties of our seminaries, the pastoral conferences, teachers conferences, and study groups throughout the church to give high priority in this coming biennium to patience and study of the Word of God in this vital area. I ask you, as members of this great convention, to be leaders in this church—pastoral leaders, whether you are laity or clergy, no matter how you voted on that sensitive issue—that we might indeed encourage one another toward both a responsible commitment to this church body's confessional position and a recognition that responsible freedom under the Gospel must obtain in our midst.



Dr. James Crumley

discovering some of the excitement of ministry in these times. For the first time since 1967 we showed a slight increase in membership in 1980. It is interesting to note that significant growth occurred among our minority membership. Furthermore, the center of our membership is shifting significantly toward the South and Midwest. Minnesota is now our largest synod. Attendance at worship services has increased, and the total picture is a reassuring one of growth in many ways.

Yet I am convinced that the strongest sign of the Spirit's guidance is not internally but in the relationships which are opening up for us. I think it is safe to predict that we with the ALC and the AELC will be forming a new Lutheran Church in the next few years. I see that possibility as a God-given opportunity for us to face the future in creative ways. Historical accidents have separated us Lutherans far too long; it is high time for us to rise above them. God calls us into a future that will not be an easy time for effective Christian witness, and, above everything else, we must inquire as to God's intention for us. It is a future in which we need each

other, to be one with each other, and certainly not to be isolated from one another. Jesus Christ has made us one. As His people, we are called to recognize that oneness and to manifest it in every possible way. That conviction has always been a part of the LCA. It was renewed in the 450th anniversary year of the Augsburg Confession, when we rediscovered the true ecumenicity of that document as the reformers insisted that they were not sectarians but part of the one, holy, catholic church.

Thus we are filled with joy at the imminent prospects of closer relationships with other denominations. As a result of bilateral conversations with the Episcopal Church, we have the possibility in 1982 of declaring mutual recognition of the full ecclesial nature of each church, mutual recognition of ministry, and a more open eucharistic hospitality. I suspect that the next round of dialogs will propose full intercommunion. I hope so, for I consider our divisions at the Lord's Table scandalous and something to be overcome. We propose to take official action to implement agreements reached in confessional conversations. The same will be true of our relationships with the Reformed, Methodist, and other Protestant denominations, and even, I hope, with the Roman Catholic Church. In 1982 a major document defining our ecumenical position for the years ahead will be proposed to the convention.

I must be candid to say that I know such a stance will deepen further the gulf between us and you. I truly regret that division. Yet we must work out of our own self-identity, just as I know you must as well. For us, the unity of the church is just as important a matter to embody fully as is truth. We will do all that we can to express that unity when doing so does not compromise the Gospel, the true treasure of the church.

We recognize that you are a true church because you also have the Gospel, yes, you are claimed by the Gospel. Our people yearn for that recognition to be mutual in every respect, for us to be together, for us to work at more things together, for us to trust each other rather than to be suspicious of each other. We believe that the divisions between us compromise our witness to God before the world. The proposal before your convention to break fellowship with the ALC causes us to fear that it will be an even longer time before the chasm can be bridged, a chasm that ought not to have existed in the first place. When Jesus Christ is lifted up and placed at the center of all of our faith and life, surely we know our oneness in Him. Can we not find more ways to express it?

I know that you strive to be faithful and obedient in your ministries. I bid you well and Godspeed.

James R. Crumley, D.D.

4. Remarks of the General Secretary, Lutheran Council in the U.S.A.

"Yes, to me, less than the least of all Christians, has God given this grace, to enable me to proclaim to the

Gentiles the incalculable riches of Christ and to make plain to all people the meaning of that divine secret

Mr
On

share our conviction that LCMS/ALC altar and pulpit fellowship is God-pleasing and good, and is to be affirmed with joy.

We are grateful that this convention is encouraging local LCMS congregations to be evangelical and pastoral in matters of LCMS/ALC fellowship.

We are grateful for those of you who, though disagreeing with us, have handled the fellowship question without resorting to caricatures of us and the faith we share.

Of course, we are deeply disappointed at the LCMS fellowship vote. We are disappointed because we believe it a denial of the God-pleasing unity that God has given us. We are disappointed because it is a step backward in the clear expressions of Lutheran unity that have typified U.S. Lutheran life in this century. We are disappointed because we fear a Lutheran inclination to sectarian isolation rather than a glad sharing of strengths with fellow Christians, especially those in the Lutheran family.

It is true that we can get along without each other. That, however, is not the point. The point is that God has called us to life together. He has made us one in Christ. He has brought us to a shared commitment to the faith expressed in the Lutheran Confessions. Our doctrinal agreement is overwhelming. Together we affirm the triune God; salvation by grace through faith in Jesus Christ; that we cannot by our own reason or strength believe in Jesus Christ our Lord but the Holy Spirit has called us through the Gospel; that the living Christ is truly present in the Word and sacraments; that the Holy Scriptures are God's Word, inspired and authoritative; that good works are a result of faith active in love and no cause whatever for merit before God. Because of that shared faith, we in the ALC believe that our altars and pulpits should be open to each other. God has made us for each other and has brought us to unity of faith precisely in order to bring us together in worship and work.

There are articles of doctrine that can be debated without being divisive of church fellowship. We in the ALC think the the Missouri Synod-instituted formula of "the Gospel and all its articles" is a mischievous phrase. It is self-serving in that the LCMS determines what "all the articles" are and then requires identical subscription by all others in order for fellowship to exist. As a result, the LCMS is officially in fellowship with almost no one, for it is extremely difficult to arrive at uniformity of

doctrine and practice. We believe the articles of faith addressed in the ecumenical creeds and the Lutheran Confessions cover all the essential doctrines on which Christians agree. When we go beyond them, there is need for the kind of theological debate that gradually brings clarity to controverted articles. There will always be some issues that are rising to the surface that will require serious, open theological debate. The time for settlement of such debates need not be pushed. And they ought to include debate at all levels of the church's life, not just among official committees. The history of our churches indicates that such controverted articles gradually find solutions. One hundred years ago U.S. Lutherans were in fierce theological debates over slavery, the antichrist, and usury. Now, 100 years later, those matters are not at issue. We think the same will happen with issues such as the doctrine of inerrancy, women's ordination, and membership in ecumenical organizations.

So how do we proceed from here? The ALC, together with the LCA and AELC, intends to pursue a path of increasing expressions of unity. It is with genuine regret that we walk that path without The Lutheran Church—Missouri Synod. We hope it will not be long before the LCMS joins us in fully expressing the unity God has created among us.

Meantime, one of your convention resolutions calls for continued doctrinal discussions with the ALC. I am confident the ALC will say yes to such discussions. The people of our two churches live in the same communities, we lift high the same confessions, we bear the same name, our family members marry each other and join each other's churches, and the Lord of the church calls us to express the unity that exists. If more discussion is what is available to us, we will have more discussions. They will include the fervent prayer that the discussions will soon be replaced by God-pleasing expressions of unity.

We in the ALC believe that God-pleasing unity exists among ALC and LCMS Lutherans. We believe that we are brothers and sisters in Christ whether or not we are able to say so in conventions assembled. We must express our family unity, loyalty, and affection, and we will do so to the best of our ability. Our doors, our hearts, and our arms of fellowship are always open to you. For we believe that Almighty God has called us to life in Christ, together!

David W. Preus, D.D.

3. Greetings of the Bishop of the Lutheran Church in America

My Dear Friends, Brothers and Sisters in Christ:

On behalf of the Lutheran Church in America, it is a joy to bring you our most cordial greetings. I congratulate your new President, Dr. Ralph Bohlmann, and I look forward to working with him in every possible way and especially through the Lutheran Council in the U.S.A. The vitality of The Lutheran

Church—Missouri Synod is apparent as one looks through your convention agenda. I rejoice with you in the overwhelming response to your Mission Appeal. Through it and through much of your deliberation at this convention, your ministry will be expanded as you demonstrate your obedience to the mission of our Lord.

In the Lutheran Church in America, we are also

which He who created everything has kept hidden from the creation until now."

In this short passage from Ephesians 3 Paul sends a call to the church of all ages to be involved in the mission of making Christ known by word and deed to all people. The Christian church in the world today faces unprecedented challenges to communicate the Gospel, the good news of the grace of God in Jesus Christ, to a world seemingly torn by unremitting crises.

As a part of that worldwide Christian church, Lutherans in the United States face some powerful challenges of their own. By taking them on together, we are able to make a larger impact in responding to the spiritual and material needs set before us. After all, this is the basic reason for our cooperation.

In those areas where we have pooled our efforts and resources, we have a good record of accomplishment. Resettlement ministry through Lutheran Immigration and Refugee Services is an outstanding example. Wherever I go, in government or ecumenical circles, I find our reputation in this area is the highest; tremendous regard is expressed over the care demonstrated by all of our people in carrying out this crucial ministry.

Our chaplains serving in the military tell us they feel a closer bond, a better mutual rapport between themselves and their national staff, than they see within other Protestant denominations. I recently attended a professional development seminar retreat in Germany. That 42 out of a possible 47 chaplains in the area attended is an indication of the level of professional interest. LCMS pastor Larry Meyer, who is himself a reserve chaplain, did an excellent job as retreat leader. In private conversations, to a person, the chaplains expressed gratitude for the fine relationships fostered by our Division of Service to Military Personnel.

Through the regional planning consultation process, regional Lutheran leaders shared plans for church extension work and social, campus, and ethnic ministries at 21 semiannual consultations staffed by the Division of Mission and Ministry. Issues which have emerged during the year from this planning process include ministry with specific minority populations such as the influx of Cubans and Haitians into Florida; methods for providing a Lutheran witness and church body presence in slow-growth areas, such as in Arkansas, where a one-person Lutheran Social Service office was established last year; coordination of church development and parish life interests; dealing with conflict situations; site acquisition and alternatives to the high cost of building and purchasing land. Our near 100 percent record of successful cooperative planning for new ministries augurs well for the Missouri Synod goal of 1,800 new ministry starts during this decade of the '80s.

The Division of Theological Studies, in addition to convening interconfessional and interreligious dialogs, conducts studies of subjects of concern in contemporary Christendom. One area of present concern is biomedical ethics. Plans are under way to develop a method by which Lutherans can approach a particular issue related to this concern, with in-vitro fertilization (test tube babies) the topic to be dealt with, in developing the method. The study process will involve experts in law, medicine, and theology. We hope to be ahead of this issue and have significant work done before it breaks in the U.S.

There are many challenges about which we could speak, but let me just cite two where our particular theological concepts are being called on for renewed emphasis.

I am sure you are aware of a new legalism afoot in our land. Even a superficial analysis affirms that the core of its theology is works-righteousness. We who follow in the tradition of Martin Luther know that he rediscovered in the 16th century what Paul was fighting for in the first century: that we are saved by grace and not by works of the Law. LCMS Mid-South District president Wil Griesse, in a number of meetings, has articulated clearly our need to heighten the Lutheran witness in response to this challenge of the 20th century.

Related to this is a second issue. LCMS pastor and editor Richard John Neuhaus, in an address titled "From Sacred to Profane America—and Back Again," suggests that the "Religious New Right" is "a long-term phenomenon in America" but hopes and expects that "it will not become the new elite in giving moral definition to America." He adds, however, that "all Americans have a deep stake in cultivating the awareness that the great threat to our common life comes not from aggressive religion but from ideologies that deny the transcendent and thus invoke the totalitarian impulse of the modern state, whether that totalitarianism be of the left or of the right."

"Who, then," he asks, "will take the lead in reconstructing the public philosophy of post-secular America?" He concludes that the task requires all of us, of all faiths.

I suggest that as Lutherans we have a theological background that enables us to contribute significantly to that multifaceted, interfaith task. We can conceptualize and implement ways of rebuilding our nation's moral backbone. We have a heritage of ethical discipline and spiritual freedom. On such issues, I propose, we can and should move together. The task requires all of us—even all of us Lutherans!

John R. Houck

5. Statement Prior to Introduction of Resolution 3-01

Mr. President, Delegates, Friends, Fellow Servants in Our Lord's Kingdom:

It is our assignment to present to you one of the most important and critical issues to confront this conven-

tion, calling for a decision which will have far-reaching consequences whether our resolution is adopted or declined. The issue of fellowship with The American Lutheran Church is packed with much emotion and deep feelings, and will surely precipitate extensive debate. In wrestling with this issue and struggling with the formulation of our resolution your committee recognized the seriousness of its responsibility, and we prayed only that God's will might be done.

In view of the seriousness of the matter before us, it is fitting that we should ask for the wisdom and guidance of our God. I ask you to pray with me:

O most gracious God and Father, whose we are and whom we serve, give to all of us a rich measure of your Spirit as we now discuss and decide on issues of great consequence to our church body. Through Your Spirit imbue us with understanding and wisdom that we may know and do Your will, that we may base our decision, not merely on what is expedient, nor on selfish interests, but on what is right and is in accord with Your will and will serve the eternal welfare of Your kingdom. Keep us faithful to Your Word of truth, keep us humble in spirit, and imbue us with love, a love that permeates all our action. We ask it in the name of Him who is the Truth, who in His great love for us sinners has reconciled us to You, and whom we now serve as members of His body, even Jesus Christ, our Lord. Amen.

Mr. Chairman: I request that the secretary of our committee, Dr. Wilbert Rusch, read our resolution, after which one of the members of our committee, Arnold Weber, who is a voting delegate, will move the question. Thereupon I would request the privilege of adding a few words of explanation before the general discussion begins.

Mr. Chairman and Delegates: First of all I would like to underscore again the fact that your committee regrets the necessity for a resolution of this kind: It was a very solemn group which voted to present this resolution, but I want you to know that it was passed unanimously by your committee. The atmosphere was somber. The statement was made at the time that it was not a happy occasion. And let me assure you, we do not rejoice now.

Furthermore, let me make very clear what we are not doing with this resolution: Number one: We are not talking about those situations which require pastoral care and decisions. We are not talking about grandpa and grandma from the ALC who come to visit their children and wish to commune with them at one of our altars.

Number two: We are here not talking about the fellowship of faith which binds all Christians together in the Una Sancta, the holy Christian church. Nor are we talking about differences in the understanding of doctrine which may and do exist among members of the same church body. We are talking about agreement in doctrine and practice on the church body level, which we have always said must be the basis for altar and pulpit fellowship between church bodies.

Number three: We are by this proposed action not excommunicating the ALC as has been claimed by some. Obviously a Synod cannot excommunicate any one from the holy Christian church. Nor does our resolution propose to cut off contact and sever all relations with the ALC. In answer to the request of Dr. David Preus and the ALC Church Council, we propose ongoing and most serious doctrinal discussions on every level, yes, even to make such discussions more imperative.

And finally, I would remind the delegates that four years ago when we declared fellowship in protest with the ALC, we clearly said that this fellowship in protest implied an ultimate severance of fellowship if there was no progress toward the resolution of our differences. Two years ago the continuance of our fellowship in protest implied that this situation could not drag on interminably if we were to maintain our confessional integrity.

It is against this background that your committee with deep sorrow presents this resolution.

O. H. Cloeter, *Committee Chairman*

6. Special Presentation of Task Force II

(Oral Presentation)

Esteemed Brothers and Sisters in Christ:

We differ in many ways. But in other respects we are all alike and inseparably united. All of us believe in the Lord Jesus Christ as the precious Savior who has redeemed us from sin and hell. All of us love Him with a deep and abiding love even though we often fail Him in that love. And all of us are committed to carry out His Great Commission to preach His saving Gospel to all the world. In this we are all agreed.

But when we come to the question of how we should structure ourselves as a church body to carry out that Great Commission, here there may be differences of opinion. In His wisdom our Lord has not prescribed the form of government which His church on earth is to take. Yes, in His wisdom. For He knew only too well that

His believers would be living in a changing world from one generation to the next and that changing circumstances in the world would also call for changing techniques to bring His unchanging Gospel to the sin lost world.

Our Synod has been responsive to the reality of change. For some years now it has had a series of committees and task forces at work to restructure the Synod for this day and age. Two years ago the convention decided to continue that series by creating one more Task Force, which was to complete its work within the next biennium and bring its firm recommendations to this present convention.

Since September of 1979, some 20 months ago, your Task Force has met monthly for a total of 48 days to

carry out your directive. We have solicited and received a tremendous amount of input, as never before in our history, from you out there in the church. We have approached every Circuit of the Synod to receive guidance from all of you. You have responded nobly, giving us the benefit of your experience and of your thinking. We listened to you and made significant changes in our proposals as a result of your input.

Why a Synod?

Basic to the work of Task Force II was a review of what the basic functions of the Synod really are. We reminded ourselves that the Synod was called into being for especially two reasons: 1. to serve *in support of* its member congregations and 2. to serve *in behalf of* its member congregations. Let's look briefly at each of these.

1. *In support of the congregations.* The Synod was designed to help the congregations and their members to preserve the purity of God's Word and to assist the congregations in their mission and ministry right where they are. Through the years the Synod has therefore provided many tools and helps in education, evangelism, stewardship, and other phases of congregational life and ministry.

2. *In behalf of the congregations.* In this respect the Synod has reached out to other church bodies either to establish or to maintain unity of confession and in that way to carry out the Scriptural directive to maintain the unity of the Spirit in the bond of peace. The Synod has also served in behalf of the congregations by enabling congregations to do together that which individual congregations could not do by themselves or could not do very well, such as foreign mission work and the training of pastors and teachers at colleges and seminaries.

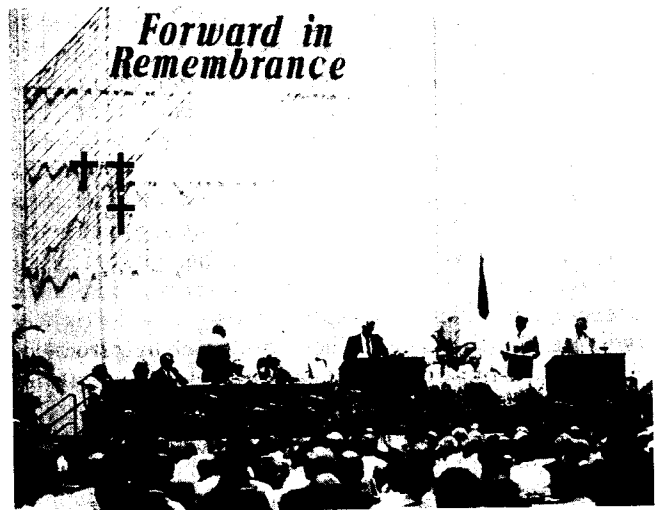
These two basic functions of the Synod, to serve in support of the congregations and in behalf of the congregations, guided Task Force II in its proposals for restructuring the various boards and commissions of the Synod. These will be detailed for you in the visual presentation that follows.

The Anaheim Directives

Furthermore, Task Force II took seriously the two major directives which had been given to Task Force I in 1975 by the Anaheim convention: 1. to preserve the congregational polity of church government, and 2. to avoid centralization of power within the synodical structure itself. These two concerns are not two sides of the same coin but they do interrelate and influence each other, and at certain points they intersect.

The Local Emphasis

One of the overriding concerns, then, of Task Force II was to emphasize the role of the congregation and its individual members in the life of the Synod. We recognized a tragic development of recent years, namely, a loss of a sense of ownership of the Synod on the part of the man and woman in the pew. Our people have



become accustomed to speaking of the Synod as "they" instead of "we." The Task Force discussed at length ways in which the sense of ownership could be recaptured. We are making several proposals which we hope will enhance the role of the congregations and make them more sensitive to the fact that *they* are the Synod.

We have tried at every point to bring decision-making down to the lowest level. (This constitutes true decentralization!) We seek to reactivate the role of the Circuit, since this is the synodical unit closest to the local congregation. We are proposing that Circuit Forums be introduced in every Circuit and we are encouraging Circuits to consider the advisability of having larger gatherings for inspiration, motivation, education, and good old-fashioned fellowship at least once every three years, possibly even more frequently.

To be of greater assistance to the local congregation we recommend bringing together into one program board, assisted by standing committees of specialists, all of the activities that relate to the congregation, so that the congregation will not be confused by being approached from many different directions with conflicting timetables and sometimes even conflicting recommendations. Duplication will be avoided and, we trust, oversights, so that the Synod can be of greater help to the local congregation.

The Franchise—the Local Prerogative

We have also devoted much time to the question of franchise. From the beginning of our history every congregation was to be accorded two votes. Since the founding fathers of the Synod looked upon the Synod as an extension of the congregation, they insisted that the role of the pastor should be prominent in the Synod even as it is in the congregation. So one of the two congregational votes was to be cast by the pastor. Nevertheless, it must also be recognized that the Synod is primarily lay-oriented. It is the lay persons in the congregations who decide who is to be called as their pastor and who therefore is to be designated by the lay people to cast their pastoral vote at the conventions. The Task Force is proposing that the congregation should also have a

similar freedom in deciding who shall cast its second vote, not restricting the choice to lay people but permitting the congregation, if it so desires, to choose instead of a lay person either a parochial school teacher or a clergy member of the congregation. We are also proposing that in the case of a pastoral vacancy the congregation should not be deprived of one-half of its vote but should be permitted to continue to have its two votes in whichever way these may be designated by the congregation. We recommend that congregations which are served by lay ministers should also have the right of two votes and that a more liberal approach be introduced for dual and multiple parishes, in which congregations have often felt disfranchised.

Please note carefully that the decision in each instance lies almost exclusively in the hands of the lay people. We are not in favor of creating a house of bishops on the one hand and a house of the laity on the other hand or to pit one against the other. We have had too much of that. The Synod is essentially a group of *congregations* (consisting of lay persons, clergymen, and teachers) who have joined hands to walk together, incidentally to walk together as partners and not to walk in lockstep at the command of a top sergeant, an important point to remember in discussing the basic philosophy of our synodical organization.

Centralization

That leads us to the second directive of the Anaheim convention, which was to avoid centralization of power within the synodical structure itself. This presented a real challenge for Task Force II.

Responsibility and Accountability

On the one hand it should be freely acknowledged that even though we are in a walking-together relationship, nevertheless, in any organization there must be clear designations of responsibility and clearly established lines of accountability. It is a mistake, however, to assume that this will necessarily lead to unwanted centralization.

During the 16 years that I have served on the Board of Directors I have heard repeatedly, especially in the last 5 or 6 years, the complaint even within the boardroom itself that the Board of Directors does not have sufficient authority. That complaint is based at least in part on fact. In part it is based on a misunderstanding of the historical role of the Board of Directors in the life of the Synod. Many of our people are inclined to equate the Board of Directors of the Synod with the Board of Directors of General Motors or some other profit-making corporation. They regard it as the governing body of the Synod. This is not true. The Board of Directors of the Synod was never intended to be that and is not intended to be that under the proposals of Task Force II. If a comparison *must* be made to American corporate life, then it would be more correct to say that the shareholders of the Synod are the congregations, all of the good people out there comprising the congregations, and they in turn elect representatives to the governing body,

namely, the conventions. The conventions are the governing bodies of the Synod and of its Districts. The convention in turn elects various boards. One of them is called the Board of Directors, a name which many of us regard as an unfortunate misnomer. It is a board which is directly concerned with business affairs, with property administration, and with the legal responsibilities of the Synod. "Board of Trustees" or "Board of Finance" might more adequately describe the functions of that board.

Nevertheless, it is obvious that between conventions it is advisable that one group be charged with certain overall responsibilities, especially in terms of coordination. We are therefore proposing that the Bylaws governing the Board of Directors be amended to give the board responsibilities in seeing to it, together with the President, who has the primary constitutional responsibility, that the resolutions of the Synod are implemented, and furthermore, that these resolutions are properly prioritized on the basis of the funds that are available for the work, and that they are properly coordinated to avoid duplication or oversight.

Checks and Balances

You will notice that this three-fold responsibility extends to the resolutions of the convention. It is not the intent that the Board of Directors should arbitrarily direct and govern the various program boards, support services boards, and commissions of the Synod, thereby making them non-entities. In areas assigned to other groups the Board of Directors may indeed recommend but may not require. However, the Board is of course to be given certain authority in emergency situations as required under corporate law.

If one wishes to avoid centralization of power within a body like the Board of Directors or any other board or office, then it is advisable to spell out precisely what its responsibilities are. Where there are no clear directives a vacuum exists, and this is where very often the vacuum is filled in an unwanted way by those who are aggressive. Therefore, we have tried painstakingly to pin-point responsibility and to set forth very clearly the lines of accountability.

Furthermore, Task Force II recommends that the Minutes of the Board of Directors be made available to any member of the Synod upon request. And, perhaps above all, Task Force II proposes that the Board of Directors be made more representative through the election of a greater number of persons to that Board.

In addition, it is being proposed that the chairman of the three program boards be members of the Board of Directors, present at all meetings for full and free discussion.

Greater Involvement in the Nominating Process

What else have we done to carry out the Anaheim directive to avoid centralization of power? Well, we are proposing that every District elect a representative on the nominating committee of the Synod. In this way we hope to identify a much larger number of qualified men

and women who can be called upon to serve the church. Fears have been expressed that this will result in minority rule. This is not the case. We are talking here only of nominations, which can be supplemented of course by any single delegate from the floor. Furthermore, the electing process still remains with the sum total of the delegates. Whoever has the votes on the floor has the power to elect. The majority principal will continue to prevail.

Ballot Box Review

The term of office for the officers of the Synod has been set at three years to enable the "stock holders" of the Synod to pass judgment through their representatives on the performance of their officers. Originally it had been planned to have also the elected boards serve three-year terms, but in order to avoid the possibility of an entirely new board being elected at one time it was finally decided to recommend a six-year term for the elected boards. The appointed boards can still serve three year terms because the appointing authorities can always see to it that there is some overlap of membership where needed.

We could refer to additional checks and balances, but time does not permit.

Perhaps in order to sum up this particular section we need to remind ourselves that no matter how carefully a structure may be developed to avoid centralization of power and authority, the determination will finally be made by the caliber of the people whom you elect to office. If these persons are inclined to be dictatorial, abrasive, inconsiderate, arbitrary in the way they deal with their responsibilities and with the people of Christ, then the most carefully developed structure will not stand in their way. However, if you elect honorable men and women who recognize the basic principle that in the Church one is our Master even Christ, and that we are all brothers, sisters, and servants one of another who seek to be of help to one another in Christian love, then we need not fear a militaristic or dictatorial approach on their part under the structures that are being proposed.

* * *

Finally, let it be said that we all have our different opinions, even within Task Force II, as to what might be the *very best* possible structure for our beloved Synod. That is understandable, since our Lord has not prescribed the polity for His church on earth.

However, let us remember that much study, not only on the part of the present Task Force but of previous committees, has gone into the proposals that have now reached their maturation. In other words, what is being proposed is not the product of impulsive thinking. Very, very few constitutional changes are being recommended. Our Constitution has served us well. The basic structure of the Synod will remain unchanged under our recommendations. Furthermore, what is being proposed is not the law of the Medes and Persians. If some of the proposals which we place before you do not stand the acid test of experience, Bylaw changes can be made at

any and every convention of the Synod. In fact, we are proposing a small standing Commission on Structure to keep these matters under review and to make recommendations to the next convention regarding any additional fine tuning that needs to be done.

So, brothers and sisters, let us be open minded and open hearted to one another and approach these issues calmly, trusting one another, realizing that all of us have the best interest of the Synod at heart, and remembering also that in our common love for our Savior, we will be willing to try new things for Him.

We are living in a new day. Exciting times are ahead for our Synod and some of us wish that we were 20 years younger. Let us not run away from the future, but rather welcome the new day, retaining what is good in our structure, but also willing at all times to try new things for Him in whom we ourselves are—wonder of wonders—a new creation!

To *Him* be the glory—and the government in the Church—for ever and ever (1 Peter 5:11).

Herbert Mueller, *Chairman*

(Outline of Visual Presentation)

I. Reason for Study

A. Broad Charge by Synod in Convention—1979

1. To study and review frequency of conventions
2. To study alternative to Assembly concept
3. To determine number of boards and committees required
4. To define roles and relationships of boards, executives, Board of Directors, President, convention, other decision-making groups
5. To develop plan of implementation and schedule
6. To encourage widest possible consideration of study by and from congregations, Circuits, and Districts
7. To continue work and assignment of Task Force I

B. Time, Effort, Money Expended on Past Studies

1. 1956—1962 Survey Committee
2. Denver—1969
3. Milwaukee—1971
4. New Orleans—1973
5. Anaheim—1975
6. Dallas—1977
7. St. Louis—1979

II. Membership, Task Force II

Kermit A. Brashear, II, Omaha, NE, Lawyer
John L. Daniel, Emmaus, PA, Business Executive

* Gilbert R. Heine, Seward, NE, Dean of Development Affairs, Concordia Teachers College

* The Rev. Richard T. Hinz, Washington, DC, President, Southeastern District

* Clifford A. Kraft, Exton, PA, Business Consultant
Dr. August T. Mennicke, Brainerd, MN, President, MN North District

** Dr. Herbert T. Mueller, St. Louis, MO, Secretary, Lutheran Church, Missouri Synod
Dr. Milton Nauss, St. Louis, MO, Pastor, Chapel of Cross-Lutheran

** Dr. Paul A. Zimmerman, River Forest, IL, President, Concordia College

* Members of Task Force I

** Members of Committee on Organization 1971 and Committee for Reorganization 1973

III. Membership, Floor Committee 2

Chairman

Dr. Edmund H. Happel, Lombard, IL, President, Northern Illinois District

Pastor Members

Rev. Martin Hoyer, Kearney, NE

Dr. Arnold Kuntz, President, Southern California District

Rev. Robert Schmidt, Cascade, WI

Rev. Walter Schoedel, Kirkwood, MO

Rev. John Uhlig, Redwood City, CA

Dr. Arthur Ziegler, President, Ohio District

Teacher Member

Clarence Berndt, Jr., Lansing, MI

Lay Members

Ben Hartwig, Higginsville, MO

Earl Kuhl, St. Petersburg, FL

Ferman F. Lane, Chesterton, IN

Robert Templin, Coeur D'Alene, ID

David Voigt, Jackson, MI

Howard Wolfanger, Tolland, CT

IV. Methodology by Task Force II

A. Two Years of Monthly Meetings

B. Committees of Task Force

C. Individual Assignments

D. Input from Others

1. Circuit Counselor Conference

2. District Presidents

3. Council of Presidents

4. Council of Administrators

5. Board of Directors

6. LCMS-related organizations

7. Chairmen and/or representative of boards and commissions

8. College and seminary faculties

9. College and seminary presidents

E. Efforts to Keep Membership Informed

(Res. 2-04A.6 "To facilitate and encourage the widest possible consideration by and response from congregations, Circuits, and Districts of the Task Force Study.")

1. Pastoral Conferences

2. Circuit Counselor Conferences

3. Publications

a. *Lutheran Witness*

b. *Reporter*

4. Correspondence with individuals, boards, groups

5. Visits to District conventions and Circuit meetings

V. Task Force Proposals

A. Triennial Synodical Conventions

(Res. 2-04A.1 "To study and review frequency of conventions and their effect.")

1. Good stewardship of time and money

2. Allow time to implement convention directives

3. Allow for more emphasis on Circuit Convocations

B. Reduce Boards and Commissions

(Res. 2-04A.3 "To determine the number of boards and commissions required . . .")

1. To reduce duplication of effort

2. To make boards and commissions more responsive to membership needs

3. To curb bureaucratic growth

C. Enlarge Board of Directors

(Res. 2-04A.4 "To define . . . functions and responsibilities of . . . the Board of Directors . . .")

Res. 2-04A.2 "To study possible alternatives to the assembly concept."

1. To provide greater input geographically and from various interests

2. To provide clergy/lay/teacher representation

3. To provide limited participatory decision-making

4. To encourage communication to and from membership

5. To assign administrative accountability

6. To provide coordination, prioritization, and implementation of convention resolutions

D. Expanded Stewardship Functions

1. To meet mission challenge of '80s

2. To emphasize Christian motivation

E. Investments

(Multiple recommendations)

F. Staff Supervision

1. To provide coordination and supervision

2. To assure equitable treatment

G. Encourage Circuit Involvement

(Dallas Res. 4-01A.4 "Strengthen the role of the Circuit Counselor . . .")

1. Circuit Forums to meet twice each year

2. Circuit Convocations every three years

3. To broaden membership involvement

4. To provide opportunity for spiritual celebration and growth

H. Broaden Franchise

(Study directed by St. Louis Convention)

1. To assume full franchise privilege for congregation

2. To allow congregation to decide who will cast nonpastoral vote (lay, teacher, or other communicant member)

- I. Enlarge Nominating Committee
1. To encourage membership involvement
 2. To find best available individuals to stand for election
 3. To decentralize nominating procedures
- VI. Good Stewardship Calls for Action to Reduce Costs
- A. Both in Time and Money
 - B. Cost of Biennial Convention—\$1,381,160
 - C. Cost of Triennial Convention—\$1,262,360
 - D. Savings Under Proposed Plan
- | | Six Years | Annualized |
|----------------------------------|-------------|------------|
| 1. Convention costs | | |
| a. Synod | \$1,618,760 | \$269,793 |
| b. District | 1,095,500 | 182,583 |
| 2. Meeting costs | 1,013,170 | 168,862 |
| 3. Total dollar savings | \$3,727,430 | \$621,238 |
| 4. Hours in meetings | | |
| a. Elected and appointed members | 67,176 | 11,196 |
| b. Advisory and Staff | 8,712 | 1,452 |
| 5. Total hours saved | 75,888 | 12,648 |
- VII. Broad Support for Change
- A. Survey Questionnaire (5,000 Responses)
- B. Response from 1980 Fall Circuit Meetings
1. Three-year convention cycle
Yes: 86.5%
 2. Expanded Board of Directors
Yes: 58.4%
 3. Reduction in number of program boards to three
Yes: 70%
 4. Expanded Nominating Committee
Yes: 84.3%
 5. Increased Circuit involvement
Yes: 76.9%
 6. In general, Are you satisfied with Task Force Proposals?
Yes: 74.1%
- VIII. The Unchanging Christ/A Changing World
- A. Security in Christ
 1. True Word revealed in Scripture
 2. Timeless nature of our Confessions
 - B. Developing Concern About Synodical Organization Structure
 1. Membership's sense of lost ownership
 2. Preparing today for future growth
- Kermit A. Brashear, II

7. Final Statement of Committee 2

Fellow Delegates:

As a member of Floor Committee 2 and with some 30 years experience in the field of management and organizational development, I wish to say that, without question, the work of Task Force II surpasses the finest I have ever seen. The most prestigious management consulting firm could not have rendered a service that would approach the quality of that which this church has received from Task Force II. The nine dedicated members of the Task Force, distinguished leaders from the business world and our synodical schools and church at large, who have given upwards of 25 percent of their waking hours to this effort during the past 22 months, deserve special commendation. Therefore, on behalf of the entire membership of Floor Committee 2, I offer the following resolution:

WHEREAS, Task Force II has completed its work in a most exemplary manner, providing the basis for this convention to establish a sound management structure for The Lutheran Church—Missouri Synod; therefore be it

Resolved, That this convention by passage of this resolution express its appreciation for the valuable and far-reaching contribution enabling The Lutheran Church—Missouri Synod to better meet the mission challenges in the decades ahead; and be it further

Resolved, That the President of the Synod prepare on behalf of this convention an appropriate letter of thanks and citation for presentation to each member of Task Force II.

Earl Kuhl, Committee 2

RESOLUTIONS

1. MISSIONS

To Personalize Support of Missionaries

RESOLUTION 1-01

Report 1-01 (CW, pp. 15-18)

WHEREAS, The Synod in convention in 1979 has committed itself to accepting the mission challenge of the '80s by reaching a goal of "600 new missionaries from The Lutheran Church—Missouri Synod serving partner churches, mission fields, and new outreach areas" by 1990; and

WHEREAS, The support of such outreach to the world requires a mission budget increase of 100% plus inflation by 1990; and

WHEREAS, Individuals, congregations, and Districts are expressing a desire for meaningful involvement in world mission outreach by a more personal relationship with missionaries/mission projects; and

WHEREAS, Such personal involvement, as witnessed in other Christian church bodies, enhances mission education and commitment; therefore be it

Resolved, That we approve the program developed by the Board for Missions permitting congregations to establish a more personal relationship with our missionaries and their work through prayer, communication, and financial support; and be it further

Resolved, That congregations be made aware that such personalization of missionary support would be over and above annual financial support for District and the Synod.

Action: *Adopted (4).*

To Establish Synodical Goals in Evangelism

RESOLUTION 1-02

Overtures 1-35-1-36 (CW, p. 39)

WHEREAS, Goals in evangelism can serve a useful purpose in planning strategies, in helping to evaluate the programs that are used, and in praying for the concerns of the church; and

WHEREAS, Setting goals in evangelism can be done under the conviction that only the Holy Spirit motivates people and brings results; therefore be it

Resolved, That the Synod establish the following evangelism goals:

1. That in the next biennium 50 percent of the congregations of the Synod provide opportunities for the professional workers of their congregations to attend an evangelism training event.

2. That in the next biennium 60 percent of the congregations of the Synod have an ongoing training program for evangelism callers, using programs such as Dialog Evangelism, developed and recommended by the Evangelism Department.

3. That in the next biennium 75 percent of the congregations of the Synod provide training for their members in personal witnessing, using witness workshops and Bible study courses, such as *Willing Witnesses* (soon to be published), and other courses developed and recommended by the Evangelism Department.

4. That in each of the next five years we reduce the number of defections by 10 percent each year and ask Districts and congregations to adopt the same annual percentage as their goals.

5. That in each of the next five years we increase the number of adults gained by Baptism or confirmation by at least 10 percent each year, and that we ask Districts and congregations to adopt the same annual percentage as their goal.

6. That in the next biennium 50 percent of the congregations include in their Lenten activities a special outreach to the unchurched in their community, seeking to bring them to their worship, fellowship, and Bible-study activities. (See Overture 1-36, CW p. 39).

7. That in the next biennium 50 percent of our congregations provide a training experience for the youth of the congregation, using material provided by the Evangelism and Youth Departments of the Synod, District programs, and the Ongoing Ambassadors for Christ.

8. That in the next biennium the congregations of the Synod develop a strategy for the soul-accounting of the children of the parish and for reaching the unchurched children of the community through the educational agencies of the church, fellowship activities, and worship services; and be it further

Resolved, That Districts be encouraged to use these patterns to set District goals for evangelism and to suggest goals in evangelism for the congregations of their District.

Action: *Adopted (14).*

(A motion to remove point 4 failed to carry.)

To Open New Missions in Black Communities

RESOLUTION 1-03

Report: 1-05 (CW pp. 31-32); Overture 1-23 (CW p. 36)



Black delegates

WHEREAS, The goal of 10 new Black mission stations for the '80s is a desirable goal; and

WHEREAS, It will require the very best efforts of The Lutheran Church—Missouri Synod to achieve that goal; therefore be it

Resolved, That the Districts of The Lutheran Church—Missouri Synod be encouraged through their respective mission committees and boards to consult with the synodical Commission on Black Ministry while prioritizing new mission starts in areas which are predominantly Black, with the Synodwide goal of establishing at least one new mission station each year in a predominately Black area.

Action: *Adopted (4).*

(The committee deleted a second resolved calling upon the commission to seek funds from various sources.)

To Encourage Total Ministry to the American Indian People

RESOLUTION 1-04A

**Report 1-01, Appendix I, II (CW, pp. 18—19);
Overtures 1-16—1018H, 1-20—1-22 (CW, pp. 34—
36)**

WHEREAS, The apostle St. James exhorts us: "So it is with faith: if it is alone and includes no actions, then it is dead" (James 2:17 TEV); and

WHEREAS, The Lord continues to bless our Christian witness among American Indians; and

WHEREAS, The American Indian Advisory Council

(AIAC) of The Lutheran Church—Missouri Synod is an aid to an aggressive ministry of Word and Deed among American Indians; and

WHEREAS, The 1979 convention resolved: "That on the basis of the American Indian Task Force Report, the Synod adopt as its American Indian ministry goal 'more American Indian people believing in Jesus Christ as Lord and Savior' through a meaningful proclamation of Jesus Christ complemented by a concern for and a ministry to the whole person" (Res. 1-14A); and

WHEREAS, The National Indian Lutheran Board and the Indian Desk of LCUSA continue as a useful arm of social ministry among American Indians; therefore be it

Resolved, That The Lutheran Church—Missouri Synod encourage the AIAC to continue its consultatory and advisory relationship to the Board for Missions and the Board for Social Ministry and World Relief in the vigorous establishment of unified Word and Deed ministries among the American Indian people; and be it further

Resolved, That the Synod authorize the BFM to call a full-time American Indian Ministries staff person to coordinate and administer this unified Word and Deed program; and be it further

Resolved, That grant proposals for American Indian social ministry projects arising out of LCMS American Indian ministries be recommended by the AIAC to the BSMWR for approval and funding, and that such AIAC projects be administered by the BFM through the AIAC; and be it finally

Resolved, That the LCMS's participation in the

NILB and its funding of the Indian Desk of LCUSA be terminated as of March 31, 1982.

Action: *Adopted as amended (12).*

(The amendment called for omitting "Our Synod's participation in the work of" as the first words of the last whereas and the deletion of "our" as modifying "social ministry" in the same whereas. It also called for a new resolved to replace the final resolved, which called for continued support of the Indian Desk and participation in NILB. The amendment was adopted 486 to 433.)

To Go Forward in Overseas Missions

RESOLUTION 1-05A

Overtures 1-10—1-11 (CW, pp. 32—33)

WHEREAS, The 1979 synodical convention adopted some very challenging resolutions (1-03A, 1-04A, 1-05A, 1-06A, 1-07, 1-08, 1-18A, 1-19) to move forward in taking the Gospel overseas; and

WHEREAS, Our people have opened their hearts to the Forward in Remembrance appeal and shown that they are willing to support the work that the Lord has given us to do; and

WHEREAS, The primary mission of the church is to spread the Gospel to all the world; and

WHEREAS, God is opening doors for us to enter, as is plainly evident in the report of the Board for Missions (CW, pp. 6—18); and

WHEREAS, Three-fourths of the world population (approximately three billion people) live in the darkness of unbelief; and

WHEREAS, The Lord has called us to be His "witnesses to the ends of the earth," and has commissioned us, "as the Father has sent Me, I am sending you"; therefore be it

Resolved, That the Board for Missions be directed by the Synod to continue its efforts to take the Gospel to every open door overseas; and be it further

Resolved, That our Districts be encouraged to increase the percentage of their budget for the Synod; and be it further

Resolved, That we encourage congregations to increase their support of the District and the Synod prayerfully and financially; and be it further

Resolved, That Districts consult with the Board for Missions before directly funding a synodical overseas mission; and be it finally

Resolved, That the Synod's Board of Directors continue to include mission endeavors as one of the highest priority items in the budget.

Action: *Adopted (4).*

To Intensify Membership Conservation Program

RESOLUTION 1-06

Overture 1-32 (CW, p. 38)

WHEREAS, The Lutheran Church—Missouri Synod continues to lose, on an average over the past 10 years, 50,000 members a year by defections (removed from the membership list because of lack of participation or because they moved away and did not transfer or because they were excommunicated); and

WHEREAS, The various programs that have been developed by the Synod and the Districts to decrease this figure have in the long term had little effect; and

WHEREAS, None of the departments of the Synod have found the time nor have the staff to do the necessary research to develop new approaches to the problem; therefore be it

Resolved, That the Board for Evangelism intensify its efforts to develop a membership conservation program; and be it further

Resolved, That the Board of Directors of the Synod be encouraged to fund a staff person to serve as Secretary for Membership Conservation on a four-year appointment to the evangelism staff of the Synod; and be it further

Resolved, That the Department of Research and Planning assist the Evangelism Department in conducting the kind of studies needed to determine the effectiveness of such present programs as the Membership Referral System, the transfer procedures, the soul-accounting systems, and so forth; and be it further

Resolved, That the Secretary for Membership Conservation, on the basis of the research done in conjunction with the Department of Research and Planning, develop programs that can be implemented by both Districts and congregations; and be it finally

Resolved, That the goal for the program be to reduce the defections by 10 percent each year.

Action: *Adopted (14).*

To Request Clarification of the "Guidelines for Regional Planning Consultations"

RESOLUTION 1-07

Report 1-01, Appendix IV (CW, p. 20); Overtures 1-25—1-26 (CW pp. 36—37)

WHEREAS, The Lutheran Church—Missouri Synod in convention adopted a goal of planting, under God's blessing, 1,800 new churches in the decade of the '80s; and

WHEREAS, A clear understanding of our consultatory relationship to our fellow Lutherans which has been and continues to be expressed through LCUSA's "Regional Planning Consultations" will be valuable in the planting of new congregations; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention affirm its commitment to consultation with other Lutheran bodies as a responsible part of mission planning and strategy; and be it further

Resolved, That The Lutheran Church—Missouri

Synod request the general secretary of LCUSA to implement a mutual review of the "Guidelines for Regional Planning Consultations" for the purpose of clarifying the consultatory relationship we enjoy with our fellow Lutherans; and be it finally

Resolved, That all congregations, Circuits, and Districts of The Lutheran Church—Missouri Synod be urged to take seriously the mandate of Christ to reach the millions of unreached in this country and prayerfully and joyfully make every effort necessary to reach the challenging goal of planting, under the Lord's blessing, 1,800 new churches in the decade of the '80s.

Action: *Adopted (14).*

To Have a Second Great Commission Convocation

RESOLUTION 1-08

Overture 1-28 (CW, p. 37)

WHEREAS, God richly blessed the first Great Commission Convocation of The Lutheran—Church Missouri Synod that was sponsored by the Board for Evangelism on Nov. 6—9, 1980, which 6,000 people attended; and

WHEREAS, The participants at the convocation made very positive evaluations and recommended that the Synod repeat the convocation; and

WHEREAS, The Districts of the Synod are conducting District convocations during 1981 and 1982; and

WHEREAS, There continues to be a need to sustain the priority given to the Great Commission in its full dimension of being disciples of and making disciples for Jesus Christ; therefore be it

Resolved, That the Synod commend the Board for Evangelism and the Steering Committee for planning and conducting the first Great Commission Convocation; and be it further

Resolved, That the Synod commend those Districts who have conducted or are planning to conduct District Great Commission Convocations and encourage other Districts to hold similar events; and be it finally

Resolved, That the Synod conduct a second Great Commission Convocation at a feasible time as determined by the synodical Board of Directors.

Action: *Adopted (4).*

To Continue to Support Campus Ministry

RESOLUTION 1-09

Report 1-01 (CW, pp. 3—4); Overtures 1-12—1-15 (CW, pp. 33—34)

WHEREAS, The Lutheran Church—Missouri Synod in its 1979 convention resolved to accept the Mission Challenge for the '80s to establish 20 new LCMS campus ministries; and

WHEREAS, "While not a necessary mandate for conducting campus ministry, it would appear that some form of consultation with other Lutherans is helpful in achieving our common purpose," (Report 1-01, CW, p. 4); and

WHEREAS, The LCMS is currently supporting the LCUSA Division of Campus Ministry and Educational Services, including funding for Campus Ministry Communications and Support Services in Campus Ministry; and

WHEREAS, LCMS campus ministry staff persons are an integral part of planning, presentation, and participation in annual Lutheran Campus Ministry staff conferences; therefore be it

Resolved, That the LCMS give thanks for the work of its pastors, lay ministers, and students serving and attending our universities and colleges; and be it further

Resolved, That the LCMS affirm the present policy of the Board for Missions in its financial commitment to the LCUSA Division of Campus Ministry and Educational Services (Support Services in Campus Ministry, which includes the annual Lutheran Campus Ministry staff conferences, and Campus Ministry Communications); and be it further

Resolved, That the Synod affirm the responsibility of the Board for Missions to review and evaluate what appropriately constitutes an annual Lutheran Campus Ministry staff conference; and be it finally

Resolved, That the Synod encourage its Districts to continue to pursue vigorously a challenging and vital campus ministry.

Action: *Replaced by substitute (14).*

(Discussion was initiated in Session 4. A substitute was offered in Session 12. Delegates agreed in Session 14 to consider it under the Behnken rule.)

To Continue to Support Campus Ministry

SUBSTITUTE RESOLUTION 1-09A

WHEREAS, The Lutheran Church—Missouri Synod in its 1979 convention resolved to accept the mission challenge for the '80s to establish 20 new LCMS campus ministries; and

WHEREAS, The LCMS is currently participating in a "purchase of services" (CW, p. 4) from the Standing Committee for the Division of Campus Ministry and Educational Services (DCMES) of LCUSA (\$54,000 per annum), specifically, Support Services in Campus Ministry (\$28,000 per annum) and Campus Ministry Communications (\$26,000 per annum); and

WHEREAS, The LCMS is thus unable to provide its own editorial service, i.e., Bible study and devotional materials, book reviews, etc., because of this financial commitment to LCUSA: therefore be it

Resolved, That the LCMS give thanks for the work of its pastors, lay ministers, and students serving and

attending our universities and colleges; and be it further

Resolved, That the LCMS set aside the present policy of the Board for Missions in its financial commitment to Campus Ministry Communications (\$26,000 per annum); and be it further

Resolved, That the Board for Missions implement its own editorial service for campus ministry communications that will enable LCMS campus ministries to meet the Mission Challenge for the '80s with a clear direction and witness for the church on campus; and be it finally

Resolved, That the Synod encourage its Districts to continue to pursue vigorously a challenging and vital campus ministry.

Action: Adopted (14).

To Encourage Review, Evaluation, and Development of Guidelines for all Subsidized Congregations

RESOLUTION 1-10

Overture 1-24 (CW, p. 36)

WHEREAS, Our Lutheran Church—Missouri Synod has a long history of opening new mission stations with subsidies from Districts; and

WHEREAS, It is desirable that all subsidized congregations receive the consideration and assistance appropriate to their specific needs and ministry challenges; therefore be it

Resolved, That the Districts of The Lutheran Church—Missouri Synod be encouraged through their respective mission committees and boards to review and evaluate District policies concerning subsidized congregations; and be it further

Resolved, That the Districts of The Lutheran Church—Missouri Synod through their respective mission committees and boards be encouraged to develop mission subsidy policies which will challenge self-sufficiency, self-initiative, self-respect, and self-support within the framework of mutual accountability to one another.

Action: Adopted (14).

To Employ Directors of Evangelism

RESOLUTION 1-11

Overture 1-30 (CW, pp. 37—38)

WHEREAS, There is a continuing need for equipping laypeople both to be witnesses who share their faith in their everyday lives and to be evangelists who share the Gospel in calling programs; and

WHEREAS, Congregations are open to learning new ways to reach the unchurched, welcome them, and incorporate them into their fellowship; and

WHEREAS, The pastor needs all the help he can get in carrying out his evangelism responsibilities in the

training and equipping of his members for their ministry; and

WHEREAS, It has been demonstrated that a trained unordained person can serve as an able assistant to the pastor in these responsibilities; therefore be it

Resolved, That we commend the colleges that have developed programs that provide intensive evangelism training programs in order to prepare directors of evangelism (such as Concordia College, St. Paul, Minn., and Christ College, Irvine, Calif.) and encourage them to continue to recruit students for the program and to develop and improve the evangelism offerings; and be it further

Resolved, That we urge the congregations of the Synod, when increasing their professional church-worker staff, to consider adding a director of evangelism.

Action: Adopted (14).

To Encourage Use of God-given Gifts

RESOLUTION 1-12

Overture 1-31 (CW, p. 38)

WHEREAS, Scripture clearly teaches that God gives to every member of the body of Christ, the church, special gifts and ministries that he or she is to use for the good of the entire body so that it may function properly and do the work God has given it to do on earth (see especially 1 Cor. 12; Eph. 4:11-16; Rom. 12; and 1 Peter 4:7-11); and

WHEREAS, Discovering and using one's God-given gifts helps members of a congregation find satisfaction in being a part of the work of that congregation; and

WHEREAS, Some congregations of the Synod have developed means by which they help members discover and use their God-given gifts and have been richly blessed through their programs; and

WHEREAS, The materials developed for evangelism training by the Synod's Evangelism Department are planned for two groups: for every Christian as a witness in daily life, and those who may have the gift of evangelism and can be involved in more intensive evangelism calling; therefore be it

Resolved, That the Synod encourage the congregations of the Synod to study the New Testament Scripture which speaks about the gifts and ministries that God gives to each member (as listed above); and be it further

Resolved, That the Synod encourage the congregations of the Synod to develop ways and means of helping their members identify their God-given gifts and to use them in their congregations; and be it further

Resolved, That the congregations of the Synod seek to provide training in witnessing for all of their members and to provide more in-depth training for those who have the gift of evangelism; and be it finally

Resolved, That the Board for Parish Services provide suitable materials to assist the congregations.

Action: *Adopted as amended (14).*

(Amendment: addition of the final resolved.)

To Expand Jewish Missions Work

RESOLUTION 1-13A

Overture 1-34 (CW, pp. 38—39)

WHEREAS, The Board for Evangelism, through its Committee on Witnessing to Jewish People, has for the past six years conducted an expanding ministry of evangelism to the Jewish people; and

WHEREAS, The Synod through its resolutions (2-27 in 1977 and 1-30 in 1979) has mandated that this work be done; and

WHEREAS, The interest in Jewish evangelism in our Synod continues to grow, as evidenced by the fact that more than 2,000 people visited the Jewish evangelism booth at the Great Commission Convocation and more than 300 people requested further information; and

WHEREAS, The Committee on Witnessing to Jewish People, as presently constituted, is unable to meet adequately the demands for services that our people are requesting, thus necessitating them to seek the help of other Christian agencies; therefore be it

Resolved, That the Committee on Witnessing to Jewish People endeavor to expand its work and to prayerfully study new avenues for defusing the new increasing anti-Semitism in our land and in the world; and be it further

Resolved, That the Synod request that our seminaries, in preparing future ministers for mission outreach in various ethnic and non-Christian communities, emphasize the challenges also provided by Jewish communities, and stand ready to assist the Committee on Witnessing to Jewish People.

Action: *Adopted as amended (14).*

(Amendment adopted by common consent: the words following "work" in the first resolved.)

To Recognize Anniversaries of Partner Churches

RESOLUTION 1-14

Report 1-01 (CW, pp. 6—10)

WHEREAS, In obedience to our Lord's will we began mission work in various foreign fields in the past; and

WHEREAS, The Spirit of God blessed some of these mission fields with such growth and experience that they have become partner churches; and

WHEREAS, A number of these partner churches are this year celebrating anniversaries; therefore be it

Resolved, That the Secretary of the Synod, in behalf of our church body, convey congratulations to the Lutheran Church of Nigeria on its 45th anniversary, the Lutheran Church in the Philippines on its 35th anniversary, and to the China Evangelical Lutheran Church in Taiwan on its 30th anniversary, and assure them of our continued prayers as they serve our Lord in sharing His blessed Gospel message.

Action: *Adopted (4).*

To Recognize Anniversary of the National Indian Lutheran Board

RESOLUTION 1-15

Overture 1-19 (CW, p. 35)

WHEREAS, The National Indian Lutheran Board is presently celebrating its 10th anniversary; and

WHEREAS, The National Indian Lutheran Board has made a positive contribution to both The Lutheran Church—Missouri Synod and the American Indian community during the past 10 years; therefore be it

Resolved, That The Lutheran Church—Missouri Synod recognize the efforts and contributions of the National Indian Lutheran Board during the past 10 years and join in this 10th anniversary celebration.

Action: *Adopted (14).*

2. TASK FORCE II

To Establish Convention Cycles and Terms of Office

RESOLUTION 2-01

Report 2-01, IV, A, 1-7 (CW, p. 44); Overtures 2-03-2-07; 2-14A-2-16, 2-28 (CW, pp. 131, 133, 134, 140-144)

Resolved, That the following Task Force II recommendations, Section A, as amended, be adopted:

1. That the essential functions of synodical and District conventions remain unchanged;

2. That the members of The Lutheran Church—Missouri Synod meet at least once each year to plan and work as participants in the Synod: the first year in general convention; the second year in a Circuit gathering; the third year in District conventions;

3. That this cycle be introduced with the 1983 synodical convention (1982, District; 1983, Synod—as previously scheduled; 1984, Circuits; 1985, Districts; 1986, Synod, etc.);

4. That the present voting membership provisions for synodical conventions (present Bylaw 1.51) be continued, but that the following reductions be made in various advisory categories:

Advisory clergymen: one for every 60

Teachers: one for every 60

Elected program boards: one member

Board staff: one member

Faculties: one for every 30 members of the Synod on the respective faculty

Mission areas: one for each of 10 areas

All “advisories” would be eligible for participation and selection in only one category of “advisories”;

5. That the terms of full-time officers, elected and appointed, be three years, the terms of elected boards and commissions six years, and the terms of appointed boards, commissions, and standing committees three years, unless specified to the contrary in the Bylaws;

6. That full-time officers have unlimited tenure but that board and commission members be limited to two terms of six years or to three terms of three years as provided for in the Bylaws, unless expressly exempted in the Bylaws, with one-half or more of a term being counted as a full term;

7. That the officers be elected at this convention for a two-year term; that approximately one-half of the board members be elected for two years and the other half for a



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five-year term, with regular six-year terms being introduced with the 1983 elections.

Action: Adopted as amended (2).

(Discussion was begun in Session 1. The committee deleted point 8 regarding adoption of amendments, since Res. 2-02 was passed first and bylaws would be presented later. It also removed from point 4 the line reducing CTCR representation to one commission and one staff representative. Amendments calling for deletion from point 4 of the two lines regarding advisory clergymen and teachers and to reduce the number from 60 to 45 in each instance failed. Also defeated was an amendment to provide for limited tenure for elected officers. The convention did remove by amendment the words “at the discretion of the Circuit” from point 2 after “gathering.” After further discussion in Session 2 the resolution was adopted as amended.)

To Amend Article VIII and Article XII of the Constitution

RESOLUTION 2-02

Report 2-01 (CW, p. 50)

1. General and District Conventions

WHEREAS, Task Force II has recommended a three-year cycle of conventions, the first year for the general conventions of the Synod, the second year for the Circuit gatherings, and the third year for the District conventions; therefore be it

Resolved, That the following constitutional amendments be approved:

PRESENT WORDING

Article VIII Synodical Meetings

A. Time and Legality of Meetings

1. The Synod convenes every two years for its regular meeting.

PROPOSED WORDING

Article VIII Synodical Meetings

A. Time and Legality of Meetings

1. The Synod convenes every three years for its regular meeting.

Article XII Districts of the Synod and Their Regulation

13. The regular sessions of the Districts are held in those years in which no regular session of the Synod is held. Only the Synod has the right to make an exception to this rule.

Article XII Districts of the Synod and Their Regulation

13. The regular sessions of the Districts are held in the year immediately preceding the general convention of the Synod. Only the Synod has the right to make an exception to this rule.

Action: *Each of the two proposed amendments was adopted individually by the required 2/3 majority vote (1).*

(This was the first resolution introduced by the floor committee. The committee therefore changed the first words of the whereas from "The Synod in convention has decided to introduce" to "Task Force II has recommended." Resolution 2-01, which followed, was also adopted, after amendment, by a clear 2/3 affirmative vote.)

To Define Membership and Function of the Board of Directors

RESOLUTION 2-03

Report 2-01, IV, C, 1-8; Overtures 2-27, 2-28, 4, 6 (CW, pp. 46-47, 143-144)

Resolved, That the following Task Force II recommendations, Section C, be adopted, as amended:

1. That the Board of Directors view itself as a model of service to the congregations and the Synod as it carries out its responsibilities under the Great Commission;

2. That representation on the Board of Directors be expanded from 14 to 23 members consisting of the following:

Members Voting:

President

First Vice-President

Secretary

Six professional church workers (clergy or teacher members of the Synod), at least three of whom shall be parish pastors and one a parish teacher

Ten laypersons

Members Nonvoting:

Treasurer

The three program board chairmen (or a member of each board designated by the program board for the triennium);

3. That no more than 1 of the 6 professional workers or 1 of the 10 laypersons may be elected from any one District. No person salaried by the Synod or by a District or any other corporation organized by the Synod may be elected as 1 of the 6 professional workers or 10 lay members of the Board;

4. That the Treasurer of the Synod be nominated by the Board of Directors (additional nominations may be made from the floor of the convention) and elected by the Synod in convention. He shall be a corporate officer of the Synod as required by law and serve as the Trust Officer of the Synod and its various agencies as detailed in the Bylaws;

5. That the Administrative Officer of the Board of

Directors serve in an advisory capacity and that the members of the Council of Administrators who are staff persons be available for consultation;

6. That the duties of the Board of Directors be more precisely defined in the Bylaws, especially with reference to prioritization, implementation, and coordination of convention decisions; financial and operating policies; and emergency actions;

7. That the name "Board of Directors" be retained;

8. That the schedule of election to the Board of Directors for the professional workers and laypersons be as follows (the Committee for Convention Nominations has been requested to supply a sufficient number of candidates):

a. Elected in 1981 for five years: three professional workers and five laypersons

b. Elected in 1981 for two years: two professional workers and one layperson

c. Continuing incumbents until 1983: one professional worker and four laypersons

d. For those who are incumbents the *current* limited tenure rules shall apply; for persons newly elected and not serving a previous term the *new* limited tenure rules shall apply; any questionable instances shall be referred to the Commission on Constitutional Matters for decision, which shall adhere as closely as possible to the pattern here set forth. In any event, no one shall be eligible for nomination after having served 12 consecutive years, except the President, First Vice-President, Secretary, and Treasurer.

Action: *Referred back to Committee 2 (2).*

(The committee added "and one a parish teacher" in point 2. It also struck the words "corporate officers" and removed the parentheses which followed in 8, d. The convention declined several proposed amendments and motions but asked the CCM to provide an opinion on the constitutionality of placing the proposals of the Task Force into effect before continuing the consideration and adoption of additional proposals of Committee 2. Prior to this action a motion that all action on Task Force proposals be postponed until the next convention was declared out of order because the motion asked for postponement of consideration of the Task Force report rather than the resolutions proposed by Committee 2.

A motion asking that Res. 2-03 and any other subsequent resolutions dealing with Task Force proposals be postponed was declined by the delegates. They also declined to substitute "voting members" for "6 professional workers or one of the 10 laypersons" in point 3. They resolved, however, to consider a motion to substitute the list of members proposed by the Board of Directors in Overture 2-28, part 6, for the list proposed by the floor committee.

Later in the session the CCM gave its opinion that constitutional changes become effective six months after the official ballots have been mailed to the congregations and two thirds of those responding cast an affirmative vote; that the convention has the right to proceed to make Bylaw changes and so could proceed with the discussion of Res. 2-03.

Thereupon the convention adopted the substitute motion regarding the membership of the Board of Directors, replacing point 2 printed above. This would also involve changes in points 3 and 8. Furthermore "appointed" would need to be removed from the new list with reference to the Treasurer. Finally Res. 2-03 was referred back to the committee.)

To Define Membership and Function of the Board of Directors

RESOLUTION 2-03A

Report 2-01, IV, C, 1-8; Overtures 2-27-2-28, 4, 6 (CW, pp. 46-47, 143-144)

Resolved, That the following Task Force II recommendations, Section C, be adopted, as amended:

1. That the Board of Directors function as a servant of and to the congregations and the Synod;

2. That the Board of Directors shall consist of 15 voting members: the President and Secretary by virtue of their office; four additional pastors; one teacher; eight laypersons. No more than one of the four pastors may be elected from any one District. No more than one of the eight laypersons may be elected from any one District. The First Vice-President and the Treasurer shall be nonvoting members of the Board by virtue of their office. No person (other than one serving by virtue of his office) salaried by the Synod or by a District or other corporation organized by the Synod shall be an elective member of the Board;

3. That the Treasurer of the Synod be nominated by the Board of Directors (additional nominations may be made from the floor of the convention) and elected by the Synod in convention. He shall be a corporate officer of the Synod as required by law and serve as the Trust Officer of the Synod and its various agencies as detailed in the Bylaws;

4. That the Administrative Officer of the Board of Directors serve in an advisory capacity and that the members of the Council of Administrators who are staff persons be available for consultation;

5. That the duties of the Board of Directors be those as are more precisely defined in the Bylaws (see *Handbook*, pp. 56-64), especially to prioritize, implement, and coordinate convention decisions, financial and operating policies, and emergency actions;

6. That the name "Board of Directors" be retained;

7. That the schedule of election to the Board of Directors be as follows:

a. Elected in 1981 for five years: two pastors and four laypersons.

b. Elected in 1981 for two years: one pastor and one teacher.

c. Continuing incumbents until 1983: one pastor and four laypersons.

d. For those who are incumbents, the *current* limited tenure rules shall apply; for persons newly elected and not serving a previous term, the *new* limited tenure rules shall apply; any questionable instances shall be referred to the Commission on Constitutional Matters for decision, which shall adhere as closely as possible to the pattern here set forth. In any event, no one may serve more than 12 consecutive years, except the President, First Vice-President, Secretary, and Treasurer.

Action: *Adopted (7).*

(The convention declined an amendment that "no District shall be represented simultaneously by both a pastor and a layperson.")

To Constitute Three Elected Program Boards

RESOLUTION 2-04

Report 2-01, IV, B, 1; Overtures 2-03-2-05 D, 2-17-2-18 (CW, pp. 44-45, 131-134)

Resolved, That the following Task Force II recommendation in Section B be adopted, as amended:

1. That in addition to the Boards of Regents (Control) of our various colleges and seminaries the following *elected program boards* be constituted:

BOARD FOR CONGREGATIONAL SERVICES (including present functions of the boards or commissions of Parish Education, Church Literature, Worship, Youth, Lay Higher Education, Evangelism, and Services to the Mentally Retarded);

BOARD FOR MISSIONS (including present functions of the boards or commissions for Missions, Armed Forces, and Black Ministry);

BOARD FOR PROFESSIONAL EDUCATION (including present functions of the Boards for Higher Education, Colloquy, and Lay Ministers).

Action: *Declined (2).*

(The convention declined an amendment stating that with the exception of the chairman each member shall chair a standing committee of the board. The resolution failed by a standing vote of 428 to 624.)

To Constitute Five Elected Program Boards

RESOLUTION 2-04A

Report 2-01, IV, B, 1; Overtures 2-03-2-05D, 2-17-2-18 (CW, pp. 44-45, 131-134)

Resolved, That the following Task Force II recommendation in Section B be adopted, as amended:

1. That the following *elected program boards* be constituted:

BOARD FOR PARISH SERVICES (including present functions of the boards or commissions of Parish Education, Church Literature, Worship, Lay Higher Education, and Services to the Mentally Retarded).

BOARD FOR EVANGELISM SERVICES

BOARD FOR YOUTH SERVICES

BOARD FOR MISSION SERVICES (including present functions of the boards or commissions for Missions, Armed Forces, and Black Ministry)

BOARD FOR PROFESSIONAL EDUCATION SERVICES (including present functions of the boards for Higher Education, Colloquy, and Lay Ministers)

Action: Adopted (6).

(In Session 3 a delegate who had voted on the prevailing side on Res. 2-04 announced that he would call for reconsideration. The chair stated this could be done on the following day. In Session 4 this request was made for the purpose of recommitting to the committee for reconsideration of the section dealing with the Board for Congregational Services. This motion was passed.

In Session 5 the floor committee introduced Res. 2-04A, with the new division of the board involved, with new names, and, for the guidance of the delegates, possible bylaws attached, in a specially distributed packet. During the distribution a motion to refer Res. 2-05 was declared by the chair to be in order only after Res. 2-04A had received action. The chair was sustained.

A motion asking that the Board of Stewardship be retained as a separate board failed.

Discussion was resumed in Session 6. A motion to establish the Commission on Worship as a separate board failed. The resolution was then adopted.)

To Constitute Two Appointed Support Services Boards

RESOLUTION 2-05

Report 2-01, IV, B, 2; Overtures 2-03—2-05D, 2-19—2-21 (CW, pp. 45, 131, 134)

Resolved, That the following Task Force II recommendation in Section B be adopted, as amended:

2. That the following *appointed support services boards* be constituted as indicated:

BOARD FOR COMMUNICATIONS (including present functions of the Board for Public Relations and the Editorial Commission for Official Periodicals)

BOARD FOR SOCIAL MINISTRY SERVICES (including present functions of the Board for Social Ministry and World Relief).

Action: Adopted (6).

(This resolution had been declined in Session 2. However, in Session 6 the convention agreed to reconsider and after short discussion adopted the resolution.)

To Continue Nine Commissions

RESOLUTION 2-06

Report 2-01, IV, B, 3 (CW, p. 45); Overtures 2-25, 2-28 (CW, pp. 136, 142—143)

Resolved, That the following Task Force II recommendation in Section B be adopted, as amended:

3. That the following deliberative and research commissions be continued, in some instances with a new name:

Commission on Adjudication

Commission on Appeals (formerly Board)

Commission on Black Ministry

Commission on Constitutional Matters

Commission on Doctrinal Review (formerly Board)

Commission on Health and Healing (formerly Council for Christian Medical Work)

Commission on Ministerial Health

Commission on Organizations

Commission on Theology and Church Relations

Action: Adopted (2).

(The committee added the Commission on Black Ministry.)

To Continue Several Synodical Entities with Boards Appointed/Elected According to the Bylaws

RESOLUTION 2-07

Report 2-01, IV, B, 4 (CW, p. 45)

Resolved, That the following Task Force II recommendation in Section B be adopted:

4. That the following existing synodical entities be continued with their boards appointed/elected in various ways as stipulated in the Bylaws:

Concordia Historical Institute

Concordia Publishing House

Lutheran Church Extension Fund—Missouri Synod

The Lutheran Church—Missouri Synod Foundation

Radio Station KFUO

Worker Benefit Plans

Action: Adopted as amended (2).

(Amendment: add “/elected.”)

To Designate Procedure for Filling Positions During the Transition Period and the Length of Service

RESOLUTION 2-08A

Report 2-01, IV, B, 5; Overture 2-05A (CW, pp. 45—46, 131)

Resolved, That the following Task Force II recommendation in Section B be adopted, as amended:

5. That positions on the various elected and appointed boards and commissions listed in this section B be filled in the following manner:

- a. The Board for Parish Services—
Elected in 1981 for five years: two clergy, one teacher, two laypersons
Carried over from present Board for Parish Education: one pastor, two teachers, one layperson
- b. Board for Evangelism Services—
Elected in 1981 for five years: one clergy, one teacher, two laypersons
Elected in 1981 for two years: one clergy, one teacher, one layperson
Carried over from present Board: one clergy, one layperson
- c. Board for Youth Services—
Elected in 1981 for five years: one college representative, one teacher, one layperson
Elected in 1981 for two years: four youth
Carried over from present Board: one pastor, one layperson
- d. Board for Mission Services—
Elected in 1981 for five years: two clergy, one layperson
Elected in 1981 for two years: one clergy
- e. Board for Professional Education Services—
Elected in 1981 for five years: one clergy, one teacher, two laypersons
Elected in 1981 for two years: one clergy, one teacher
- f. All appointments to appointed boards and commissions shall terminate at the end of December 1983, unless otherwise stipulated in the Bylaws.
- g. For those persons serving at present on continuing commissions the current limited tenure rules shall apply; for persons newly appointed and not serving a previous term the new limited tenure rules shall apply.
- h. Terms of office shall be restricted to six years at the longest and no boards or commissions shall any longer be exempt from the limited tenure regulations.
- i. Any questionable instances regarding length of terms or limited tenure shall be referred for decision to the Commission on Constitutional Matters, which shall adhere as closely as possible to the patterns set forth above.

Action: Adopted (6).

(After the convention designated five instead of three program boards, the committee found it necessary to replace Res. 2-08. Certain necessary adjustments were made later as indicated by the floor committee in order to provide for certain holdovers from previous boards and in order to conform to the Bylaws, e.g., shorter terms for youth.)

To Provide for Appointment of Standing Committees

RESOLUTION 2-09

Report 2-01, IV, B, 6 (CW, p. 46)

Resolved, That the following Task Force II recommendation in Section B be adopted:

6. That the Bylaws provide for the appointment by the program and support services boards of small designated standing committees of specialists which will give assistance to board and staff in the specific areas assigned to various boards, with delegation of decision making possible as long as supervision is retained by the board, the size of each to be determined by the Board of Directors after consultation with the respective board.

Action: Adopted (13).

To Define Terms

RESOLUTION 2-10

Report 2-01, IV, B, 7 (CW, p. 46)

Resolved, That the following Task Force II recommendation in Section B be adopted, as amended:

7. That the following definitions be approved:

a. A *program board* is an officially established group of elected persons charged with policymaking and evaluative responsibilities for a programmatic function of the Synod.

b. A *support services board* is an officially established group of persons appointed by the Board of Directors with the approval of the President and charged with policymaking and evaluative responsibilities for certain support services assigned to it. Members are appointed in view of their special abilities and experience in certain closely defined areas of competence.

c. A *standing committee* is a small group of specialists appointed by the Board of Directors, a program board, or a support services board, which provides professional or technical assistance to a board. With the approval of the President, or upon instruction by the Board of Directors, a board may or shall, as the case may be, delegate certain responsibilities to such a committee while retaining supervision. The size of each is to be determined by the Board of Directors after consultation with the respective board.

d. A *commission* is a group of persons elected or appointed as prescribed in the Bylaws, rendering a precisely defined service function of the Synod and responsible as the case may be to the convention, to the President of the Synod, or to the Board of Directors.

e. A *council* consists of persons from various administrative areas or agencies, with the primary function of coordination.

f. A *department* is an operating unit which is directly responsible to the Board of Directors.

g. A *subcommittee* consists of persons who are voting or advisory members of a board or commission who perform a specific function and are in a reporting relationship to the parent group. This may be a standing subcommittee or an ad hoc committee.

h. A *Task Force* is a group which has an ad hoc assignment to accomplish a specific task, has a definite expiration date, and does not necessarily consist of members of the appointing body.

i. An *agency* of the Synod is an instrumentality other than a congregation, whether or not separately incorporated, which the Synod or its Board of Directors has caused or authorized to be formed to further the Synod's objectives and includes without limitation each board, commission, seminary, college, and District as well as Concordia Publishing House, Concordia Historical Institute, The Lutheran Church—Missouri Synod Foundation, and the Lutheran Church Extension Fund—Missouri Synod; and be it further

Resolved, That the administration be asked to communicate through *The Lutheran Witness* relative to the newly organized structure of the Synod, including an organizational chart.

Action: *Adopted as amended (11).*

(Discussion was begun in Session 2. The committee added "or authorized" in point i. Amendment: the final resolved.)

To Define Staff Supervision

RESOLUTION 2-11

Report 2-01, IV, F, 1-4 (CW, p. 48)

Resolved, That the following Task Force II recommendations, Section F, as amended, be adopted:

1. That the Board of Directors have the responsibility to approve all positions and position descriptions and to give approval to fill a certain position at any given time;

2. That each board be permitted, in consultation with the Personnel Director and the appropriate standing committee, to fill staff positions with the provision, however, that the individual to be named receive prior approval of the President, whose approval shall also be secured before termination;

3. That the synodical headquarters staff be responsible primarily to the respective boards and commissions which they serve in the implementation of programs;

4. That, however, the President of the Synod be responsible for the day-to-day supervision and coordination of staff. Such supervision by the President shall be in accordance with the Constitution, Bylaws, and resolutions of the Synod and also in accordance with the decisions of boards and commissions and, as applicable, of the Board of Directors. Actions of the President regarding any conflict with decisions of boards and commissions shall be subject to appeal.

Action: *Adopted (13).*

(The delegates declined to substitute "advice" for "approval" in point 2.)

To Provide District Representation in the Nominating Process

RESOLUTION 2-12

Report 2-01, IV, G, 1-5 (CW, p. 48); Overtures 2-22—2-23 (CW, p. 135)

Resolved, That the following Task Force II recommendations, Section G, as amended, be adopted:

1. That each District elect, through its regular election procedures at the District convention, one member of the Committee for Convention Nominations, plus an alternate;

2. That one-half of the Districts (in alphabetical order) elect a professional church worker and one-half elect a layman, with the roles reversed every three years;

3. That although subcommittee structures would be employed as in the past, the entire committee must determine each slate;

4. That nominations from the floor will still be received;

5. That the Secretary of the Synod handle the preliminary work.

Action: *Adopted (7).*

(Standing vote: 564 for, 392 against.)

To Have Circuit Involvement

RESOLUTION 2-13

Report 2-01, IV, H, 1-4 (CW, p. 49)

Resolved, That the following Task Force II recommendations, Section H, as amended, be adopted:

1. That the congregations of each Circuit will meet in two types of gatherings: (a) Circuit Forums at least twice each year and (b) a Circuit or joint Circuit convocation every three years;

2. That the Circuit Forum, consisting of the pastor of each congregation and one member of each congregation, designated by the congregation, be convened at least twice each year to pursue ongoing interests deemed important, such as lay leadership development, teacher training, and participation under existing District policy in future local mission development; that the Circuit Forum carry out the responsibility of electing delegates to the general convention of the Synod; and that the Circuit Forum be encouraged to make recommendations to District and synodical conventions;

3. That Circuits be encouraged to hold the first meeting of Circuit Forums in the fall of 1982;

4. That Circuits will hold convocations in the year following the synodical convention; that the purpose be to provide a setting in which congregational members

may know of and celebrate the ministry pursued by each congregation, may review and discuss the work of the Circuit Forum, and may receive information on various phases of the work pursued through Districts and the Synod; that its emphasis be on inspiration, education, and motivation.

Action: *Adopted as amended (13).*

(Amended by common consent by substituting "will" for "be encouraged to" in points 1 and 4. The convention declined an amendment to delete point 1, (b).)

To Broaden the Franchise

RESOLUTION 2-14

Report 2-01, IV, I, 1-6 (CW, p. 49); Overtures 2-08A-2-13 (CW, pp. 132-133)

Resolved, That the following Task Force II recommendations, Section I, be adopted, as amended:

1. That as a general rule every congregation shall be entitled to two votes at a District convention;
2. That, since it is the congregation which basically decides who is to cast its two votes, a congregation should be free to choose anyone it wishes from its communicant membership to cast its nonpastoral vote, so that the congregation may choose a layperson, a parochial school teacher, or any communicant member of that congregation who is on the clergy or teacher roster of the Synod in some other capacity;
3. That when the pastoral office is vacant in the congregation at the moment, the congregation shall still be entitled to two votes, to be cast by members chosen by the congregation;
4. That in a dual parish or multiple parish the pastor shall be entitled to one vote; the parish shall be entitled to at least one additional vote, and shall have a third vote if at least two congregations in that parish have at least one hundred communicant members each (in this way, if two rather large congregations form a dual parish, both would be entitled to a vote in addition to the pastoral vote; however, if the parish consists of several small congregations, the parish would have only one vote in addition to the pastoral vote). Any necessary determination of procedure or alternation shall be made by the District Board of Directors;
5. That the same principles be applied basically also to synodical conventions; that every congregation be free to nominate any person from the total communicant membership of the congregations within that Circuit as a candidate for the second delegate position and its alternate. This person shall preferably be a layperson, but all individuals holding communicant membership

are eligible, including clergymen who are not called as parish pastors, and teachers.

Action: *Referred to special committee (14).*

(In answer to a question whether consideration was out of order since Res. 2-01 had been adopted, the chair ruled that consideration was in order since the specific matter referred to in Res. 2-14 had not been considered. The delegates sustained the ruling of the chair. In answer to another question whether it would not be more proper to consider Res. 2-15 first, the delegates agreed to continue discussion of Res. 2-14. An amendment "that the congregation decide who is to cast its two votes, one to be cast by a called pastor or a called professional who has signed the Constitution of the Synod and the other by a layperson chosen from its communicant membership" was declined by a vote of 326 to 497. After still another suggestion had been offered, the delegates adopted a motion: "Whereas, Very little time is available to discuss Res. 2-14 and 2-15 at this convention; therefore be it *Resolved*, That action on the proposed Res. 2-14 and 2-15 be deferred until the 1983 convention; and be it further *Resolved*, That the President of the Synod appoint a committee, consisting of one pastor, two teachers, and three lay persons, which shall report to the 1983 convention.")

To Amend Article V and Article XII of the Constitution

RESOLUTION 2-15

Report 2-01 (CW, p. 51-52)

WHEREAS, Considerable dissatisfaction has been voiced by dual and vacant parishes since, in their estimation, they are being deprived of part of their voting rights; and

WHEREAS, Congregations with lay ministers have voiced concerns that their lay ministers cannot serve as a pastoral delegate, with the result that the congregation has only one vote; and

WHEREAS, Teachers have long been ineligible to serve in any capacity as a voting delegate; and

WHEREAS, Many clergymen who are not called pastors cannot be available to their congregations, which might wish to use them as their second delegate; and

WHEREAS, The concept was firmly established that every member congregation should be entitled to two votes; and

WHEREAS, Equity seems to require that the congregation should be free to choose its second delegate from the entire communicant membership (the pastor being chosen by the congregation as its pastoral delegate at the time of issuing his call); therefore be it

Resolved, That in addition to required Bylaw changes, the following constitutional amendments be adopted:

PRESENT WORDING

Article V Membership

Membership in the Synod is held and may be

PROPOSED WORDING

Article V Membership

(No change)

acquired by congregations, ministers of the Gospel, and teachers of the Evangelical Lutheran Church who confess and accept the confessional basis of Article II.

A. Voting Members

All organized congregations that have joined the Synod hold voting membership. At the meetings of the Districts of the Synod every congregation or parish is entitled to two votes; one of which is to be cast by the pastor and the other by the lay delegate. At the meetings of the Synod a number of congregations shall form a group, which shall be represented by two voting delegates, one a pastor and one a lay delegate.

B. Advisory Members

Advisory members only are the following:

1. Pastors whose congregations do not hold membership in the Synod;
2. Assistant pastors;
3. Ministers not in charge of congregations;
4. Professors at the Synod's educational institutions;
5. Teachers of parochial schools;
6. Candidates for the office of the ministry or for that of a teacher in the parochial schools.

Article XII Districts of the Synod and Their Regulation

10. The meetings of the Districts of the Synod are composed of the following:

A. Voting Representatives

The pastors of such congregations as hold voting membership in the Synod and the lay delegates elected and deputed by these congregations shall be voting representatives.

B. Advisory Members

Advisory members are:

- a. Pastors whose congregations do not hold membership in the Synod;
- b. Assistant pastors;
- c. Ministers without a charge;
- d. Professors at the educational institutions;
- e. Teachers of parochial schools;
- f. Candidates for the office of the ministry or for the office of parochial school teacher.

A. Voting Members

All organized congregations that have joined the Synod hold voting membership. At the conventions of the Districts of the Synod every congregation is entitled to two votes, one of which, when possible, is to be cast by the called pastor. For the conventions of the Synod a number of congregations shall form a circuit, which shall be represented by two voting delegates, one of whom shall be the called pastor of a congregation in the circuit.

B. Advisory Members

Advisory members are the following:

(Continue as at present.)

Article XII Districts of the Synod and Their Regulation

10. The meetings of the Districts of the Synod are composed of the following:

A. Voting Delegates

The pastor of each member congregation and one additional person elected by the congregation shall be voting delegates.

B. Advisory Delegates

Advisory delegates are:

(Continue as at present.)

Action: *Withdrawn in view of action on Res. 2-14*

To Provide for Incidental Bylaw Changes

RESOLUTION 2-16

Report 2-01, IV, J (CW, p. 49)

Resolved, That the following Task Force II recommendation, Section J, be adopted:

That in addition to any Bylaws which might be adopted, the convention authorize, as it has done in previous conventions, the Commission on Constitutional Matters to make any adjustments in language or otherwise that might be needed, without changing the basic substance of the decisions reached by the convention.

Action: *Withdrawn (covered in Bylaws) (14).*

To Change Deadline for Convention Nominations

RESOLUTION 2-17

Overtures 2-24A-B (CW, p. 135)

WHEREAS, The Committee for Convention Nominations, on the basis of its experience, has recommended that the time be extended for consideration of names submitted to it; therefore be it

Resolved, That Bylaw 2.141 d be amended to read:

d. All suggested names and information for consideration by the Committee for Convention Nominations shall be submitted to the committee no later than 8 months prior to the synodical convention.

Action: *Adopted (14).*

To Adopt Revised Bylaws

RESOLUTION 2-18B

Resolved, That all Bylaw revisions proposed by Task Force II on pages 52—129 of the *Convention Workbook* be adopted, except to the extent that this convention has adopted other provisions and except as amended by the floor committee, as indicated principally below and in the special packet distributed to the delegates:

PROPOSED WORDING

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- I. Councils
 - 1. Council of Presidents
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- J. Staff
- K. Nominations and Elections

1.37 Definitions

- a. A *program board* is an officially established

group of elected persons charged with policymaking and evaluative responsibilities for a programmatic function of the Synod.

2.13 Other Advisory Representatives

b. Each elected and appointed board and commission of the Synod shall be represented by its chairman or another board or commission member and by its principal staff person. Standing exceptions shall be the Board of Directors, the Commission on Constitutional Matters, and the Commission on Theology and Church Relations, who may be represented by as many of their membership as they deem necessary. Other exceptions must have the approval of the Board of Directors prior to each convention.

2.51 Officers

The officers of the Synod shall be a President, five Vice-Presidents, a Secretary, and a Treasurer, elected by the convention.

2.53 Boards

The boards of the Synod shall be elected or appointed as follows:

- a. Elected by the delegate convention of the Synod:

- A Board of Directors
- A Board for Evangelism Services
- A Board for Mission Services
- A Board for Parish Services
- A Board for Professional Education Services
- A Board for Youth Services
- A Board of Directors for Concordia Publishing House
- A Board of Regents for each educational institution.

- b. Appointed by the Board of Directors:

- A Board for Communication Services
- A Board for Radio Station KFUD
- A Board for Social Ministry Services
- A Board of Trustees for The Lutheran Church—Missouri Synod Foundation
- A Board of Managers for Worker Benefit Plans

- c. Appointed as prescribed:

- A Board of Directors of the Lutheran Church Extension Fund—Missouri Synod
- A Board of Governors of Concordia Historical Institute

2.55 Commissions

The commissions of the Synod shall be elected or appointed as follows:

- a. Elected by the convention of the Synod:

- A synodical Commission on Adjudication
- A synodical Commission on Appeals

- b. Appointed by the President:

- A Commission on Black Ministry
- A Commission on Constitutional Matters
- A Commission on Doctrinal Review
- A Commission on Health and Healing
- A Commission on Ministerial Health
- A Commission on Organizations
- A Commission on Structure

- c. In part by election and in part by appointment as provided in the Bylaws:

- A Commission on Theology and Church Relations

2.57 Term of Office

a. The term of office of all elected synodical officers shall be three years, of the members of all elected synodical boards six years, except for youth members of the Board for Youth Services which shall

be three years, and of all appointed boards, commissions, and standing committees three years, unless these Bylaws shall hereinafter specifically provide otherwise.

b. The President, Vice-Presidents, Secretary, Treasurer, and members of all elected boards shall assume office on the fourth Sunday of September following their election. The members of all appointed boards and commissions shall begin their service on January 1 following each convention. Incumbents shall serve until their successors have been qualified.

4. The Treasurer

2.161 Election

The Treasurer, who shall be a layperson, shall be nominated by the Board of Directors and elected by the convention. Additional nominations may also be made from the floor of the convention. The term of office shall be for a period of three years, with no limitation of reelection to successive terms.

2.163 General Duties

The Treasurer shall administer his office in accordance with the rules and regulations adopted by the Synod and as directed by the Synod's Board of Directors. He shall receive and disburse the Synod's moneys and keep accurate account of them under the instruction of the Board of Directors. He shall be a nonvoting member of the Board of Directors.

3. Board for Youth Services

2.221 Membership

The Board for Youth Services shall consist of nine members who shall be elected by the general convention of the Synod: one parish pastor, one parish teacher, two laypersons, one representative of one of our synodical schools, and four youth of our Synod.

2.225 Functions

The Board for Youth Services, through its staff and in cooperation with District boards, shall support and serve the congregations of the Synod in their ministries to the youth of the church.

The board shall—

a. assist congregations in every possible manner as they seek to develop and maintain a ministry among the youth that they may grow in sound theology and Christian living;

4. Board for Mission Services

2.235 Functions

g. serve as a channel for the love and compassion of the church for helping the homeless, persecuted, sick, and needy as a witness to our faith in Jesus Christ.

F. APPOINTED SUPPORT SERVICES BOARDS

1. Board for Communication Services

2.405 Functions

To interpret, subject to the approval of the applicable officers and boards, the Synod's purpose and program to its members and to promote an increased understanding on the part of the church's publics of the mission of the church, the Board for Communications shall:

a. organize the communications activities of the church at general synodical, District, and Circuit levels into a coordinated functioning unit;

b. authorize and supervise the production of the necessary print and broadcast materials for the church and its publics;

c. have editorial responsibility for and publish the official periodicals of the general Synod;

d. recommend communication policies to guide staff;

e. assist the appropriate officers of the Synod in their communication responsibilities;

f. maintain liaison and cooperation with the appropriate units of the Lutheran Council in the U.S.A. and with assigned auxiliary and listed service organizations.

2.409 Standing Committees

The board shall be assisted by standing committees dealing with the following areas:

Official Periodicals
News Releases
Promotional Materials
Broadcast

2. Board for Social Ministry Services

2.423 Functions

f. sponsor and participate in World Relief activities for the alleviation of human suffering.

2.425 Standing Committees

The board shall be assisted by standing committees dealing with the following areas:

Certification of Agencies
World Relief

8. Commission on Organizations

2.555 Membership

A Commission on Organizations consisting of five members—one pastor, one teacher, two laymen, and one seminary professor—shall be appointed by the President of the Synod.

2.557 Functions

The commission shall—

a. gather and provide information, advice, and literature concerning all organizations, both objectionable and nonobjectionable, about which pastors or congregations may make inquiry relative to ceremonies, tenets, programs, practices, or objectives.

b. seek to explain the Synod's concerns to those organizations that have unchristian or antichristian features, with the goal of persuading them to discard their objectionable features.

c. prepare and disseminate periodic reports concerning new organizations, changes within existing organizations, and developments relative to organizations in general.

d. serve as resource center for the Synod with reference to information on fraternal organizations and cults, seek to explain the Synod's concern to such organizations, publish necessary study materials, and assist in carrying out the policy of the Synod regarding fraternal organizations as set forth elsewhere in the Bylaws.

10. Commission on Theology and Church Relations

2.571 Membership

The Commission on Theology and Church Relations shall consist of 13 voting and 4 advisory members, to be selected as follows:

1. The synodical convention shall elect two parish pastors, one parish teacher, and two laypersons.

2. The Council of Presidents shall elect by ballot two clergymen (one of whom shall be a District President) and two laypersons.

3. The St. Louis and Fort Wayne theological

faculties shall each appoint or elect one member of its faculty.

4. The President of the Synod, in consultation with the Vice-Presidents, shall appoint two additional members.

5. The President and the First Vice-President of the Synod shall be advisory members.

6. The Presidents of the St. Louis and Ft. Wayne seminaries shall be advisory members.

2.573 Functions

1. (Same as present 2.109 b 2 aa-dd)
2. (Same as present 2.109 b 1 aa-ff)
3. (Delete)

H. OTHER SYNODICAL ENTITIES

2.600

The articles of incorporation and bylaws (or other appropriate governing instruments) of the synodical entities listed in this Chapter II, H of the *Handbook* shall be in conformity with the Synod's Constitution, Bylaws, and applicable convention resolutions. Such conformity shall be assured through review of those instruments, and any changes therein, by the Synod Board of Directors and Commission on Constitutional Matters. Negative decisions on the part of these two bodies shall be appealable to the convention, which shall also retain the right on its own initiative to require amendments to the governing instruments of these entities. Such governing instruments shall be filed with the Secretary of the Synod and shall be made available by the entities to every member of the Synod (congregation, pastor, teacher) upon request.

1. Concordia Historical Institute

2.607 Transfer of Records

The transfer of official synodical records shall be made to the archives according to schedules mutually agreed upon by Concordia Historical Institute and the Board of Directors of the Synod or the appropriate governing boards of Districts, seminaries, synodical colleges, and other agencies as well as the records of auxiliaries and interchurch councils related to the Synod.

4. Radio Station KFUE

2.661 Operation

Radio Stations KFUE-AM and KFUE-FM, St. Louis, shall be maintained and controlled by the Synod through an appointed board which shall be composed of seven members: one faculty member of Concordia Seminary, St. Louis, elected by that faculty; and one clergyman, one teacher, and four laypersons appointed by the Board of Directors of the Synod.

2.663 Functions

The Operating Board of Radio Station KFUE shall—

- a. manage and operate the business and affairs of Radio Station KFUE-AM and KFUE-FM;
- b. serve as a resource to the various boards, commissions, congregations, and other entities of the Synod by providing creative ideas and information along with program, production facilities, and other material assistance for radio ministry;
- c. encourage and assist the St. Louis seminary in training for radio ministry;
- d. formulate for Board of Directors approval operating policies and procedures.

6. Worker Benefit Plans

2.683 Function

b. have all general and incidental powers and duties appropriate for the performance of its functions, including the powers and duties set forth in the respective plans, as amended from time to time. It cannot create or amend any plan, since such power is vested in the Board of Directors;

I. COUNCILS

2.701 Council of Presidents

(Same as 3.53, a, b, c, d, e)

Add:

f. To serve as the Board of Assignments for the first calls to candidates for the pastoral and teaching office, and for other church professions.

2.711 Council of Administrators

a. Membership: The Council of Administrators shall consist of the following synodical officers and members of the administrative staff:

1. The President of the Synod, who shall serve as chairman of the Council or designate a chairman to serve in his absence.
2. The Secretary of the Synod, who shall serve as secretary of the Council.
3. The First Vice-President of the Synod.
4. The Treasurer of the Synod.
5. The principal staff persons of the elected program boards.
6. The principal staff persons of the appointed support services boards.
7. The principal staff person of the Department of Stewardship and Financial Support.
8. The Administrative Officer of the Board of Directors.

K. NOMINATIONS AND ELECTIONS

2.945 Solicitation of Suggestions for Candidates

b. All suggested names and information for consideration by the Committee for Convention Nominations shall be submitted to the committee no later than 8 months prior to the synodical convention.

IV. CIRCUIT ORGANIZATION

A. Governing Principles

4.03 Relationships: Officers, Forum, Convocation

b. The Circuit Forum, consisting of the pastor of each congregation and one member of each congregation designated by the congregation . . .

c. The Circuit Convocation is a larger gathering of members from Circuit congregations during a year in which there is no synodical or District convention.

C. CIRCUIT FORUM

4.31 Representation

Each congregation shall be represented at the Circuit Forum at least by its pastor and one member designated by the congregation, although each Circuit may request additional representation depending on its adopted objectives. The Circuit Forum will meet at least twice a year.

D. CONVOCATIONS

4.51 Functions

Circuits are encouraged to arrange for a Circuit Convocation, which is a larger gathering of members from Circuit congregations held during a year in

which there is no synodical or District convention. Its purpose is to provide a setting in which congregational members may know of and celebrate the ministry pursued by each congregation, may review and discuss the work of the Circuit Forum, and may receive information on various phases of the work pursued through Districts and the Synod. As such, its emphasis should be on inspiration, education, and motivation.

Attachment No. 1

"Handout" (Packet Distributed to Delegates in Connection with Res. 2-04A)

F. ELECTED PROGRAM BOARDS

1. Board for Parish Services

2.201 Membership

The Board for Parish Services shall consist of nine members, who shall be elected by the general convention of the Synod: three parish pastors, three teachers, three laypersons.

2.205 Functions

The Board for Parish Services, through its staff and in cooperation with District boards, shall support and serve the congregations of the Synod in their ministries of nurture, service, worship, discipleship, and fellowship.

The board shall—

a. assist congregations in arranging and carrying out a comprehensive and effective program of Christian education, so that the Gospel of Jesus Christ may become ever more effective in the life of the individual Christian and of the congregation;

b. assist congregations in stimulating members, individually and corporately, to serve others in community and world, so that the meaning of the Gospel of Jesus Christ may be demonstrated in life and vocation and so that members may manifest the love of Christ without seeking return;

c. assist congregations in developing a meaningful life of worship, so that the presence of the Gospel of Jesus Christ becomes the focus around which members celebrate their understanding of life itself and their new relationships to one another;

(1) all service books and hymnals which are to be accepted as official service books and hymnals of the Synod shall be given such status only by a convention of the Synod after a process of exposure and testing decided upon by the Synod in convention;

(2) revisions in such books shall be made only by a convention of the Synod after requesting the appropriate officers and commissions for an evaluation and recommendations;

d. assist congregations in helping their members grow in discipleship so that the Gospel of Jesus Christ empowers people to manage time, talent, and treasure for the fulfillment of God's purpose in their lives;

e. assist congregations in becoming communities where fellow believers care for one another and share with one another those gifts which God has placed in their midst for the common good;

f. coordinate the ministry to and among the mentally retarded and assist in developing materials for their education;

g. maintain liaison and cooperation with the appropriate unit of the Lutheran Council in the U.S.A. and with assigned auxiliary and listed service organizations.

2.209 Standing Committees

The board shall be assisted by standing committees dealing with the following areas:

Bible Study and Family Life Education
Church Literature
Congregational Administration
Elementary and Secondary Schools
Human Care (including advisory representation from the Board for Social Ministry Services)
Ministry to Developmentally Disabled
Sunday, Weekday, Summer Schools, and Confirmation Instruction
Worship

2. Board for Evangelism Services

2.211 Membership

The Board for Evangelism Services shall consist of nine members who shall be elected by the general convention of the Synod: three parish pastors, two teachers, four laypersons.

2.215 Functions

The Board for Evangelism Services, through its staff and in cooperation with District boards, shall support and serve the congregations of the Synod in their ministries of witness and evangelism.

The board shall—

a. assist congregations in every possible manner as they seek to enable individuals to be witnesses for the Lord Jesus Christ, so that a growing number of God's people share the Good News of God's forgiveness in Jesus Christ by what they say and do, both in structured programs of evangelism and in life situations;

b. cooperate with the Districts in developing objectives, goals, and specific strategies for evangelism and in providing leadership, training workshops, and conferences;

c. cooperate in the production and distribution of evangelism materials.

3. Board for Youth Services

2.223 Membership

(See 2-18B)

2.225 Functions

(See 2-18B)

b. cooperate in the preparation of materials and training programs for the ministry to youth inside and outside the church;

c. initiate and direct research activities necessary to develop, improve, and promote the youth ministry;

d. provide guidance to the Districts and Lutheran Youth Fellowship organization in arranging training conferences, youth convocations, and other developing forms of ministry for the youth of our Synod.

4. Board for Mission Services

2.231 Membership

The Board for Mission Services shall consist of nine members, who shall be elected by the general convention of the Synod: four clergymen, one teacher, four laypersons.

2.235 Functions

The board shall—

a. formulate, recommend, review, and supervise the mission policies of the Synod, recommend and monitor budgets, review organizational effectiveness, and provide for an aggressive and united mission effort for the Synod;

b. call, appoint, assign, withdraw, and release

missionaries (pastors and teachers) and other workers for the ministries and areas within its direct responsibility, always safeguarding the rights of the partner churches and workers involved;

c. maintain a concern for the specific training of missionaries and other workers related to the mission endeavors of the Synod and establish a continuing liaison with the terminal schools of the Synod;

d. counsel with the mission boards of the Districts and partner churches with reference to their total mission program and supervise the planning and implementation of programs which will best utilize the Synod's resources of people and possessions;

e. have a special concern for the mission and ministry among minorities, among sensory impaired, and on campuses;

f. give assistance upon recommendation of the Board for Social Ministry Services to congregations or through them to their members or others in dire emergencies or disaster situations;

g. (See 2-18B)

h. provide a ministry for all the Synod's military personnel, dependents of military personnel overseas, civilians and their dependents overseas, and patients in veterans hospitals;

i. function as a recruitment, liaison, and endorsement agency with the various governmental units involved in the Armed Forces and Veterans Administration and between these units and the Synod's chaplains and directors of religious education;

j. maintain liaison and cooperation with the appropriate units of the Lutheran Council in the U.S.A. and with assigned auxiliary and listed service organizations.

2.239 Standing Committees

The board shall be assisted by standing committees dealing with the following areas:

- Black Ministry (Commission on Black Ministry)
- Campus Ministry
- Ministry among American Indians (a majority of whom shall be American Indians)
- Ministry among Hispanics (a majority of whom shall be Hispanics)
- Ministry to the Armed Forces
- Ministry to the Blind
- Ministry to the Deaf
- World Relief

2.241 Commission on Black Ministry

(Effective until the 1986 convention)

a. *Membership.* Membership of the Commission on Black Ministry shall consist of nine members, with an equal distribution of clergy and laity, plus one teacher. Candidates may be proposed by any member of the Synod (congregation, pastor, teacher). The members of the commission shall be appointed by the President of the Synod, in consultation with the Executive Secretary of the Board for Missions, from a list of at least three candidates for each vacant seat on the commission which the representatives of the Black congregations meeting in convocation will have reviewed, evaluated, and approved. After the initial appointments, the term of office shall be for 3 years. Vacancies on the commission shall be filled by appointment by the synodical President from remaining nominees on the same slate of candidates.

b. *Function.* The commission shall do the following:

1. Plan, coordinate, and expand Black ministry in the Synod in cooperation with the convocation of Black Lutheran congregations, the appropriate board chairman, and the President of the Synod.

2. Represent the concerns of Black ministry before

the boards, commissions, committees, and judicatories of the Synod.

5. Board for Professional Education Services

2.261 Membership

The Board for Professional Education Services shall consist of nine members who shall be elected by the general convention of the Synod: three clergymen, three teachers, three laypersons.

2.265 Functions

The board shall have the overall responsibility to provide for the education of pastors, teachers, and other professional church workers for the Synod by supervising and coordinating the activities of the Synod's colleges and seminaries as a unified synodical system through their respective Boards of Regents. To that end and in keeping with the objectives and the Constitution, Bylaws, and resolutions of the Synod, the board shall—

a. supervise the execution of all decisions of the Synod relating to its educational system or its institutions;

b. establish educational and administrative standards, policies, and procedures for the coordination of the Synod's colleges and seminaries;

c. evaluate the curriculum of each educational institution and prescribe appropriate measures;

d. survey current trends in education, including government programs and regulations, and determine their implications for the Synod;

e. provide for visits to the institutions;

f. require reports from Boards of Regents and presidents;

g. gather information regarding scholastic attainments and other relevant data concerning individuals and make such data available to Boards of Regents and persons authorized to participate in engaging teaching personnel;

h. acquire, maintain, and sell property under policies established by the Board of Directors and in consultation with the respective Board of Regents;

i. determine the order in which specific education projects for which the Synod has made appropriations shall be carried out;

j. assist congregations and Districts in student recruitment and student aid programs;

k. consolidate or close colleges in accordance with the church's needs and its financial condition after consultation with the Board of Regents involved and after receiving the consent of the synodical Board of Directors and the Council of Presidents;

l. give prior approval to appropriate schools for specialized and graduate programs to avoid unnecessary duplication;

m. authorize the development of four-year programs only with the prior approval of the Board of Directors, the Council of Presidents, and the local Board of Regents;

n. encourage the congregations of the Synod and their memberships to take the fullest advantage of the opportunities for Lutheran lay higher education available at the colleges and seminaries of the Synod.

2.269 Standing Committees

The board shall be assisted by standing committees dealing with the following areas:

Colloquy for the Pastoral Ministry (Bylaws 5.71 to 5.91).

Colloquy for the Teaching Ministry (Bylaws 5.101 to 5.117).

Colloquy for the Deaconess Ministry (Bylaws 5.121 ff.).
Lay Ministry (Bylaws 5.131 ff.).

2.271 Boards of Regents, Presidents, Faculties

Each college and seminary, with its president and faculty, shall be governed by a Board of Regents as detailed elsewhere in these Bylaws.

2.273 Advisory Council

Presidents and acting presidents of the Synod's education institutions shall comprise an advisory council which shall meet at the call of the Board for Professional Education Services. It shall study problems and issues in the field of higher education and such other matters as may be assigned to it by the Board for Professional Education Services and report the results of its studies to the board for consideration in making its decisions.

Attachment No. 2

Further Amendments Adopted by the Floor Committee

(See *Workbook*, pages 52—129)

- 2.03 and —Retain present Bylaws.
- 2.05
- 2.13 d —Delete "and Human Care"; also add "Services."
- 2.19, last —Delete "convocation or."
- line
- 2.53 b —Move CPH Board of Directors to 2.53 a.
- 2.59 a —Delete "or reappointment."
- 2.59 e —Add Treasurer in second line.
- 2.101 h —Change "daily" to "day-to-day."
- 2.183 —Present 2.75 remains.
- 2.185 —Delete entire section. Present Bylaws regarding functions of the Board of Directors in left-hand column are to be retained.
- 2.201 —List program boards and their Bylaws in alphabetical order, with numbering changed accordingly.
- 2.209 —Remove Evangelism and Discipleship, Youth Ministry from standing committees.
- 2.239 —Remove World Relief from standing committees.
- 2.241 —Move to section on commissions.
- 2.423 d —"provide advisory services to the program boards in order . . ."

- 2.501 and —Retain present Bylaws 5.47, 5.01
- 2.503 instead of proposed 2.501, 2.503, 2.511, 2.513.
- 2.721 —Delete.
- 3.21 —Retain present 3.11, renumbered.
- 4.03 c —Remove "convened at the discretion of the Circuit or joint Circuits."
- 7.01 b —Delete—Note also new Bylaws proposed by Committee 12 (Delete 7.07, 7.09).
- 8.47 —Retain present 5.47.
- 9.01 —Same as present 14.01.
- 11.21 b —Insert: "They shall as a primary purpose promote growth and strengthen the individual Christian life, include official reports . . ."

Introduce new names for boards throughout.

Action: Adopted as amended by the committee and by convention action (14).

(In Session 13 the floor committee began the long process of calling attention to various changes in the Bylaws as printed in the *Workbook*, in the so-called handout, and in Res. 2-18B. A resolution was eventually proposed from the floor and adopted, asking that the committee dispense with the reading of the changes, that the time be extended, and that the time be used to permit the delegates to discuss points about which they were concerned. The convention agreed to add to 2.607 present Bylaw 15.51 b. It also agreed to delete section K of proposed Bylaw 2.265 regarding the closing or consolidation of colleges, although on the following day it restored the equivalent paragraph from the 1979 *Handbook*. In Session 14, after continuation of the process introduced on the previous evening, it was resolved to suspend the rules with regard to the adoption of Bylaws. Thereupon all new proposed bylaws, as amended by the convention and the floor committee, were adopted through the adoption of Res. 2-18B.)

To Amend Article XI, F, 1 and 2 of the Constitution

RESOLUTION 2-19A

Report 2-01 (CW, p. 52)

WHEREAS, The Treasurer is to be no longer a voting member of the Board of Directors, but is, like the First Vice-President, to be a nonvoting member of the board; therefore be it

Resolved, That Constitution Art. XI, F, 1 and 2 be amended to read as follows:

PRESENT WORDING

Article XI Rights and Duties of Officers

F. Duties of the Board of Directors

1. The Board of Directors shall consist of not fewer than seven members, to wit: the President, the Secretary, the Treasurer, one pastor, and three laymen.

2. The members of the Board of Directors are the legal representatives of the Synod and the custodians of all property of the Synod, and upon them are

PROPOSED WORDING

Article XI Rights and Duties of Officers

F. Duties of the Board of Directors

1. The Board of Directors shall consist of not fewer than seven voting members, to wit: The President, the Secretary, one pastor, and four laymen. The First Vice-President and the Treasurer shall be non-voting members.

2. The voting members of the Board of Directors are the legal representatives of the Synod and the custodians of all property of the Synod, and upon

incumbent the general management and supervision of all the business affairs of the Synod.

them are incumbent the general management and supervision of all the business affairs of the Synod.

and be it further

Resolved, That Articles of Incorporation Article V be amended to read:

PRESENT WORDING

Article V Officers

The officers of this corporation shall consist of a President, Vice-Presidents as specified by the Bylaws of The Lutheran Church—Missouri Synod, a Secretary, and a Treasurer.

The Board of Directors of the corporation shall be comprised of the President, the Secretary, and the Treasurer of the corporation and such additional directors as shall be elected from time to time in accordance with the Bylaws of The Lutheran Church—Missouri Synod.

The officers and members of the Board of Directors shall be elected at the general meetings of the corporation for such terms as shall be specified by the Bylaws of The Lutheran Church—Missouri Synod and shall serve until their successors are duly elected and have qualified.

PROPOSED WORDING

Article V Officers

The officers of this corporation shall consist of a President, Vice-Presidents as specified by the Bylaws of The Lutheran Church—Missouri Synod, a Secretary, and a Treasurer.

The voting members of the Board of Directors shall consist of the President and Secretary of The Lutheran Church—Missouri Synod and such additional directors as shall be elected from time to time in accordance with the Bylaws of The Lutheran Church—Missouri Synod. The First Vice-President and the Treasurer shall be nonvoting members of the board.

The officers, voting members of the Board of Directors, the First Vice-President, and the Treasurer shall be elected at the general meetings of The Lutheran Church—Missouri Synod for such terms as shall be specified by the Bylaws of The Lutheran Church—Missouri Synod, and shall serve until their successors are duly elected and have qualified.

Action: *Adopted (11).* (The first resolved was adopted separately by the required 2/3 vote.)

(During discussion an amendment to Constitution Article XI, F, 1 was offered and adopted which would have required the majority of voting members of the Board of Directors to be laypersons. A point of order was raised indicating that a change in the Constitution required a two-thirds majority vote. The original adoption of the amendment was then declared null and void. The floor overruled the decision of the chair that a two-thirds vote was required. It was pointed out that constitutional amendments must be presented in writing with due notice given. The amendment was therefore removed from consideration.)

To Provide Additional Implementation Procedures

RESOLUTION 2-20

Report 2-01, IV, N, 1-4 (CW, p. 50)

Resolved, That the following Task Force II recommendations, Section N, be adopted:

1. That a transition team, consisting of the President, First Vice-President, Secretary, Treasurer, and Administrative Officer of the Board of Directors, be authorized to make necessary adjustments and take care of any unforeseen problems regarding temporary deployment of staff and any other implementing decisions not provided for in the *Handbook* or by this convention until the new boards, commissions, and standing committees are operative;

2. That the elected boards take office on the fourth Sunday in September and the appointed support service boards, commissions, and standing committees as soon thereafter as possible;

3. That until the new units are operational the existing units continue in their responsibilities;

4. That those under employment contract be retained on the Synod payroll for the duration of their contract with the possibility, however, of a reassignment of responsibilities.

Action: *Adopted (14).*

To Provide for Additional Bylaws for "Other Synodical Entities"

RESOLUTION 2-21A

Report 2-01, IV, B, 4 (CW, p. 45)

WHEREAS, It will be necessary for the "other synodical entities" listed in Chapter II, H of the proposed Bylaws to adopt additional Bylaws to regulate their affairs; and

WHEREAS, The procedure regarding the adoption and the amendment of such Bylaws should be established by the Synod; therefore be it

Resolved, That the following Bylaw be adopted:

2.600 Governing Instruments

The Articles of Incorporation and Bylaws (or other appropriate governing instruments) of the synodical entities listed in this Chapter II, H of the *Handbook* shall be in conformity with the Synod's Constitution, Bylaws, and applicable convention resolutions. Such conformity shall be assured through review of those instruments, and any changes therein, by the Synod Board of Directors and Commission on Constitutional Matters. Negative decisions on the part of these two bodies shall be appealable to the convention, which shall also retain the right on its own initiative to require amendments to the governing instruments of these entities. Such governing instruments shall be filed with the Secretary of the Synod and shall be made available by the entities to every member of the Synod (congregation, pastor, teacher) upon request;

and be it further

Resolved, That subject to any later amendments under the new procedure herein adopted, the Bylaws governing such entities immediately prior to the 1981 convention shall prevail, except insofar as such Bylaws have been specifically amended by the 1981 convention.

Action: Adopted (14).

To Establish a Commission on Structure

RESOLUTION 2-22

Report 2-01, IV, L (CW, p. 50)

Resolved, That the following Task Force II recommendation, Section L, be adopted, as amended:

That a Commission on Structure be called into being, that it consist of five members appointed by the President, two clergymen, one teacher, and two laypersons, and that this commission be asked to present brief Bylaws governing the commission's work to the next convention and suggestions regarding modifications in the Constitution, Bylaws, or structure of the Synod to the next and succeeding conventions.

Action: Adopted (13).

To Provide for a Committee to Rewrite Adjudication Procedures

RESOLUTION 2-23

Report 2-01, IV, K (CW, pp. 50, 141) Overture 2-28, No. 2

Resolved, That the following Task Force II recommendation, Section K, be adopted, as amended:

That the convention provide for the appointment by the synodical President of a five-person committee, including one each from the Board of Appeals and from the Commission on Constitutional Matters, to present to the next convention a complete rewrite of Chapter V of the Bylaws and pertinent para-

graphs of Chapter VI, including in its study a review of Constitution Article XIII.

Action: Adopted (13).

To Provide for Election of Commission Members

RESOLUTION 2-24

Report 2-01, IV, B and Proposed Bylaws 2.501, 2.511, 2.571 (CW, pp. 45, 82, 85)

WHEREAS, Task Force II has recommended that elected commissions be reduced in size; therefore be it

Resolved, That this proposal be adopted as amended by Floor Committee No. 2; and be it further

Resolved, That the following be elected at this synodical convention for five-year terms:

Commission on Adjudication: one clergy, one lawyer;

Commission on Appeals: one clergy, one lawyer;

* Commission on Theology and Church Relations: one teacher, one layperson; and be it finally

Resolved, That the following individual now filling a "surplus position" be permitted by means of this special resolution to complete his term which expires in 1983:

Commission on Appeals: one layperson who is not a lawyer.

* To be elected by a convention: two parish pastors, one parish teacher, two laypersons.

Action: None.

(However, see Resolutions 2-18B and 2-27.)

To Provide for Election of Boards of Regents

RESOLUTION 2-25

Report 2-01, Proposed Bylaw 6.01 (CW, p. 116)

WHEREAS, Task Force II has proposed revisions in the membership of the Boards of Regents of the seminaries and colleges; and

WHEREAS, Task Force II has proposed that one pastor, one teacher, and one layperson on each Board of Regents of the colleges (as distinguished from seminaries) be elected at the convention of the geographic District in which the college is located, beginning with the 1982 District conventions; therefore be it

Resolved, That the proposals of Task Force II be adopted; and be it further

Resolved, That the following elections be held at this 1981 convention:

St. Louis—One pastor for five years, two laypersons for five years

Fort Wayne—one pastor for five years, one layperson for five years (in 1983 one is to be elected to a three-year term)

Ann Arbor—one layperson for five years
 Austin—one layperson for five years
 Bronxville—one layperson for five years
 Concordia—one layperson for five years
 Irvine—two laypersons for five years
 Milwaukee—one layperson for five years
 Portland—one pastor for five years, one layperson for five years
 River Forest—two laypersons for five years
 St. Paul—one pastor for five years, one layperson for five years

Selma—two laypersons for five years
 Seward—one pastor for five years
 Winfield—one pastor for five years, one teacher for five years, one layperson for five years;

and be it further

Resolved, That in order to provide for at least two pastors, two teachers, and two laypersons on each Board of Regents until the Districts hold their respective elections in 1982, the terms of the following incumbents which expire at this convention be extended until their successors have been elected at the 1982 District conventions:

Ann Arbor—one pastor
 Austin—one pastor
 Bronxville—two pastors
 Concordia—one pastor, one layperson
 Irvine—one pastor
 Milwaukee—one pastor
 Portland—one pastor
 River Forest—one pastor, one teacher
 St. Paul—one pastor, one teacher
 Selma—one pastor
 Seward—one pastor, one teacher
 Winfield—one pastor, one teacher;

and be it further

Resolved, That in order to avoid the necessity of electing individuals to one-year terms, the convention permit the following positions to remain unfilled until the District elections are held in 1982:

Ann Arbor—one teacher, one layperson
 Austin—one teacher, one layperson
 Bronxville—one layperson, one teacher
 Concordia—one teacher, one layperson
 Irvine—one teacher, one layperson
 Milwaukee—one teacher, one layperson
 River Forest—one layperson
 St. Paul—one layperson
 Selma—one teacher, one layperson
 Winfield—one layperson

and be it further

Resolved, That in 1983 and in 1986 all elections be for six-year terms; and be it finally

Resolved, That all Boards of Regents organize themselves every three years immediately following the general synodical convention.

Action: Adopted (3).

(A motion in Session 7 to reconsider failed, 362 to 497. The committee stated several times that some adjustments would

need to be made after the convention, especially with reference to certain terms being extended from 1981 to 1982 when Districts would elect successors. The list given above in the resolution is not necessarily accurate.)

To Provide for Orderly Updating of Handbook

RESOLUTION 2-26

Report 2-01 (CW, p. 44 ff.)

Resolved, That the present *Handbook* be retained except:

1. Where specifically amended by the convention;
2. Where changes must be made by the Commission on Constitutional Matters to bring the *Handbook* into harmony with the resolutions of this convention (Bylaw 2.107 d: "The commission shall immediately after each convention of the Synod revise the synodical *Handbook* to bring it into harmony with the resolutions or changes adopted by the convention"), if such changes imply *Handbook* changes;

3. Where rearrangement or renumbering becomes necessary in the process of editing.

Action: Withdrawn by committee.

(This resolution was unnecessary in view of Res. 2-18B and the Bylaw quoted above.)

To Establish Membership of Commission on Theology and Church Relations

RESOLUTION 2-27

Report 2-01, Bylaw 2.571 (CW, p. 85)

WHEREAS, In accord with the mandate of the 1979 convention, adjustments are being made in the composition of boards of the Synod with the objective of reducing them when possible to make them more effective; and

WHEREAS, The chairman and executive secretary of the Commission on Theology and Church Relations have agreed that a reduction from 25 to 17 in the membership of that commission would be appropriate; therefore be it

Resolved, That the following be approved:

The Commission on Theology and Church Relations shall consist of 13 voting and 4 advisory members, to be selected as follows:

1. The synodical convention shall elect two parish pastors, one parish teacher, and two laypersons.
2. The Council of Presidents shall elect by ballot two clergymen (one of whom shall be a District President) and two laypersons.
3. The St. Louis and Fort Wayne theological faculties shall each appoint or elect one member of its faculty.

4. The President of the Synod, in consultation with the Vice-Presidents, shall appoint two additional members.

5. The President and the First Vice-President of the Synod shall be advisory members.

6. The Presidents of the St. Louis and Ft. Wayne seminaries shall be advisory members.

Action: *Adopted (13).*

(The convention declined to add "and Canadian seminaries" to point 6.)

3. THEOLOGY AND CHURCH RELATIONS

To Declare LCMS Not in Altar and Pulpit Fellowship with ALC

RESOLUTION 3-01

Reports 3-01—3-02 (CW, pp. 145—159); Overtures 3-51A—3-71 (CW, pp. 174—182).

Preamble

A decision on altar and pulpit fellowship between The American Lutheran Church and The Lutheran Church—Missouri Synod should be prefaced by the grateful acknowledgment that there are many things which these two church bodies have in common. The constitutions of both the ALC and the LCMS bind their respective churches to the Holy Scriptures as understood in the Book of Concord. Both churches are thereby formally committed to the central doctrine of the Lutheran Reformation—justification by God's grace in Christ through faith alone. Behind their similar confessional paragraphs lie both church bodies' common roots in Lutheran confessionalism. This joint heritage, genuinely appreciated in both churches, is still very much in evidence today.

The Lutheran Church—Missouri Synod does not claim that it has nothing to learn from The American Lutheran Church or that its own doctrinal formulations are beyond improvement on the basis of God's Word. Moreover, it must be acknowledged that human sin-

fulness always exists on all sides to complicate and disturb human relations. There are no grounds in the church for pride and self-satisfaction, only for penitent gratitude (1 Cor. 1:31).

Doctrinal differences between The American Lutheran Church and The Lutheran Church—Missouri Synod, however, have become increasingly pronounced during the 12 years that these two bodies have been in altar and pulpit fellowship with one another. In 1969 the LCMS declared itself to be in altar and pulpit fellowship with the ALC by a vote of 522-438. It also pledged its efforts "to seek a unified evangelical position and practice" and provided for the creation of an inter-synodical commission to work toward that end (Res. 3-15). Since that time representatives of the two church bodies have met at least twice a year in order to discuss issues and problems, including the inspiration, inerrancy, and authority of Holy Scriptures; the meaning and implications of confessional subscription; the nature and basis of fellowship; the ordination of women to the pastoral office; membership in ecumenical organizations such as the World Council of Churches; and varying practices regarding anti-Christian organizations. Because of the growing evidence of disagreement in these doctrinal areas, especially at the official church body level, the LCMS in 1977 declared itself to be in a state of "fellowship in protest" with the ALC on account of doctrinal disagreements and stated that if



"the circumstances which called forth the protest are not corrected in due time, the implication is that the protest will lead to the severance of fellowship relations."

In 1979 the Synod resolved to continue fellowship in protest, urged its members to continue studying the meaning and implications of fellowship, and stated its intention to reconsider its relationship to the ALC in the 1981 synodical convention.

The 1979 synodical convention also asked its representatives to the ALC/LCMS Commission on Fellowship to "distribute in the coming biennium a clear and documented statement on the existing areas of doctrinal disagreement between the two church bodies" (1979 Res. 3-03). That document, entitled "The American Lutheran Church and The Lutheran Church—Missouri Synod: A Statement of Doctrinal Differences" (see 1981 CW, pp. 397 ff.), was distributed to all LCMS pastors and congregations in January 1981 and subsequently has received wide distribution throughout the ALC.

This document illustrates the profound doctrinal differences that exist in three major areas: the authority and interpretation of Holy Scripture, the meaning of confessional subscription, and the limits of diversity and the nature and basis of church fellowship. "The Statement of Doctrinal Differences" document corroborates what the CTCR reported to the 1977 synodical convention when it stated: "The CTCR regretfully concludes that at the church body level agreement in doctrine and practice does not exist today between the ALC and the LCMS" (1977 CW, p. 43).

The 1981 report of the LCMS representatives on the Commission on Fellowship (see 1981 CW, p. 159 ff.) makes it clear that discussions during the past biennium have not effected a resolution or modification of the doctrinal differences that led the LCMS to initiate "fellowship in protest" in 1977 and to continue it in 1979. If anything, the report of the commissioners gives evidence that the position of the ALC on the controverted issues is very firm and not likely to change.

The decision facing the LCMS is complicated by the fact that the two church bodies have quite different convictions about the implications of our doctrinal differences for church fellowship. For the ALC, fellowship between Lutheran church bodies is a rather basic relationship reflecting a somewhat minimal agreement in the Gospel and the Sacraments (CW, p. 401 E 6); in this view, doctrinal differences are to be tolerated both within and between Lutheran church bodies, and are therefore not divisive or disruptive of altar and pulpit fellowship. However, for the LCMS (and traditionally, for other Lutheran church bodies as well) altar and pulpit fellowship between church bodies is the deepest and closest possible relationship precisely because it is based on comprehensive agreement in the Biblical and confessional doctrine of the Gospel and in all its articles, and in the right administration of the holy sacraments. In the LCMS view doctrinal differences cannot be tolerated either within or between church bodies and are

by their very nature disruptive and divisive of altar and pulpit fellowship.

The essential facts, then, are these: (1) both the ALC and the LCMS acknowledge that they have doctrinal disagreements; (2) the church bodies have been unsuccessful in resolving their doctrinal differences in spite of 12 years of doctrinal discussion, including 4 years of fellowship in protest; and (3), for the LCMS, such doctrinal differences are disruptive of altar and pulpit fellowship.

I. Church Body Relationships

WHEREAS, Both the ALC and the LCMS recognize that doctrinal differences exist between the two church bodies; and

WHEREAS, Twelve years of doctrinal discussions between the ALC and the LCMS, including four years of fellowship in protest, have neither resolved existing doctrinal differences, nor offered any basis for assuming that they will soon be resolved; and

WHEREAS, The LCMS understands "altar and pulpit fellowship" to be an official relationship between two church bodies based on their agreement in doctrine and practice; and

WHEREAS, The doctrinal differences between the ALC and the LCMS have become increasingly pronounced during the past 12 years; therefore be it

Resolved, That The Lutheran Church—Missouri Synod with deep sorrow herewith declare that it is not in altar and pulpit fellowship with The American Lutheran Church; and

II. Reexamination of Joint Efforts

WHEREAS, Some congregations and pastors of the LCMS are presently involved in joint fellowship efforts with their counterparts in the ALC; and

WHEREAS, The abrupt discontinuation of such efforts may in some cases be disruptive to the ministry of the Gospel; and

WHEREAS, The prolonged continuation of such joint efforts, when the church bodies themselves are not in altar and pulpit fellowship, may cause harm to the ministry of the Gospel; therefore be it

Resolved, That congregations and pastors reexamine such joint efforts in order to determine their Christian responsibility both to their fellow members in the LCMS and to those members of the ALC who are involved with them in these efforts; and be it

Resolved, That the members of the LCMS pledge to one another and to the members of the ALC their mutual trust and understanding in resolving such cases with both patience and love; and

III. Pastoral Care

WHEREAS, The LCMS has long encouraged its congregations and pastors in extraordinary circumstances to provide responsible pastoral care, including the administration of Holy Communion to Christians who

are members of denominations not in fellowship with the LCMS; therefore be it

Resolved, That the LCMS recognize that its congregations and pastors, as circumstances warrant, may provide responsible pastoral care to individuals of the ALC; and

IV. Continued Doctrinal Discussions

WHEREAS, The LCMS considers agreement with other Lutheran Church bodies in Biblical and confessional doctrine and practice to be one of its highest priorities; and

WHEREAS, The lack of such agreement with The American Lutheran Church is particularly grievous in view of the long and cherished relationships and the common confessional heritage enjoyed by both church bodies; therefore be it

Resolved, That the LCMS herewith commit itself to pursue doctrinal discussions with the ALC with the prayer that the Lord of the church will send His Holy Spirit to guide and bless those discussions, to enable both church bodies to reach agreement in doctrine and practice and thereby hasten the day when the two church bodies can enjoy God-pleasing altar and pulpit fellowship.

Action: Adopted (3).

(In introducing Res. 3-01 Chairman O. H. Cloeter of the floor committee made a statement printed elsewhere and led the delegates in prayer. He then indicated that the words "with deep sorrow" were to be added to the resolution.

An amendment was introduced to strike the third WHEREAS, of Section II and to add as a first *resolved*,: "That the above declaration does not bind the consciences of those congregations and pastors who believe that there is sufficient consensus toward their continued practice of altar and pulpit fellowship at this time." During the discussion an amendment to the amendment was proposed which would have eliminated the word "pulpit" from the amendment. On a point of order a delegate contended that the amendment was a substitute motion. The delegates sustained the ruling of the Chair that it was not. After agreeing to close debate, both the amendment to the amendment and the original amendment were declined. With the permission of the Chair a substitute resolution was then distributed:

To Involve Congregations in the Discussion and Decision Process On Fellowship

WHEREAS, The preaching of the Gospel and the administration of the Sacraments are God-ordained activities of the congregation; and

WHEREAS, Congregations should be involved in a significant way in defining their needs related to "pulpit and altar fellowship" and the basis for such fellowship; and

WHEREAS, The Church Council of The American Lutheran Church has recently invited The Lutheran Church—Missouri Synod to join in widespread local and regional consultations regarding continuance of fellowship and our own synodical President has responded that such multilevel discussions are most welcome; therefore be it

Resolved, That we rejoice in the response of the Church Council of The American Lutheran Church seeking widespread discussions on the basis, nature, and implications of fellowship; and be it further

Resolved, That the President appoint a commission representative of the varying viewpoints on this issue within the Synod and consisting of three parish pastors, four laypersons, a professor from Concordia Seminary, St. Louis, and a professor from Concordia Theological Seminary, Fort Wayne, to work with The American Lutheran Church representatives to facilitate such discussions and monitor their results and direction; and this commission be directed

to form recommendations to succeeding conventions; and be it finally

Resolved, That we continue our present fellowship relationship with The American Lutheran Church until such discussions are concluded and recommendations acted upon.

After the distribution the delegates by a vote of 544 to 497 agreed to consider the substitute. After discussion the delegates declined to resort to a ballot vote and instead declined the substitute motion by a standing vote of 474 to 611.

At this point there was a call for the orders of the day. A delegate, however, made a motion to extend the time to complete action on Res. 3-01. The Chair called for a division of the house on the motion to extend time. The motion carried, 714 to 367.

After continued discussion the delegates agreed to cease debate but declined to vote on the issue by means of a written ballot. A division of the house showed that 590 favored the resolution while 494 were opposed.

In Session 5 a motion was made to reconsider Resolution 3-01. After listening to a number of opinions and hearing from President-elect Ralph Bohlmann, who spoke in opposition to reconsideration, the delegates declined to reopen discussion of 3-01.

In Session 9 a resolution was offered from the floor calling for the adoption of the guidelines for implementing the suspension of fellowship with the ALC which had appeared in the President's Report. Responding to a point of order that the resolution was not in keeping with Bylaw 1.27, the Chair sustained an objection and the resolution was removed from consideration.)

To Implement Pro-Life Programs

RESOLUTION 3-02

Report 3-01 (CW, p. 159); Overtures 3-31—3-35B; 8-17 (CW, pp. 169—170, 307)

WHEREAS, The Lutheran Church—Missouri Synod has consistently taken a strong position in opposition to willful abortion and in support of human life in Res. 2-39, 1971, Milwaukee; Res. 3-08C, 1977, Dallas; Res. 3-02A, 1979, St. Louis; and

WHEREAS, Abortion on demand continues unabated in the United States and Canada—and more than one million unborn children are killed each year; and

WHEREAS, Continuing and increasing protest against abortion on demand, and witnessing to the sanctity of all human life are the responsibility of every Christian; and

WHEREAS, The Synod has given testimony to the United States government on behalf of its Pro-Life stance and such testimony continues to be needed; and

WHEREAS, Such testimony also should be presented to the Canadian government as well; and

WHEREAS, Efforts are needed to assist the church in the implementation of St. Louis, 1979 Res. 3-02A; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, through its appropriate agencies, continue to give testimony to its Pro-Life stance to all levels of government in the U.S.; and be it further

Resolved, That The Lutheran Church—Missouri Synod through the Lutheran Church—Canada, an agency of three Canadian Districts, give testimony to its Pro-Life stance to the Canadian government; and be it further

Resolved, That The Lutheran Church—Missouri Synod in convention assembled instruct its program boards, particularly the Board for Youth Services, the Board for Parish Services, and the Board for Social Ministry Services to prepare materials for all age levels in the church which present the Synod's opposition on the basis of the Scriptures to willful abortion; and be it further

Resolved, That The Lutheran Church—Missouri Synod encourage its auxiliary organizations—the International Lutheran Laymen's League, the Lutheran Women's Missionary League, and Lutheran Youth Fellowship—to lend support and witness to the efforts of the church in this area of concern; and be it further

Resolved, That the Lutheran Hour be encouraged to devote one of its programs annually to the support of the Pro-Life cause and also that "This Is the Life" be encouraged to make this issue one of its programs; and be it further

Resolved, That the Synod encourage its President to ask the pastors of the LCMS for a clear witness and wholehearted support of our church's position on this question; and be it further

Resolved, That The Lutheran Church—Missouri Synod commend Lutherans for Life for its clear witness in behalf of sanctity of life, also the unborn, while at the same time urging Lutherans for Life to greater efforts toward this end; and be it further

Resolved, That The Lutheran Church—Missouri Synod urge its congregations to form new chapters of Lutherans for Life as part of a common Lutheran witness to the sanctity of life; and be it further

Resolved, That The Lutheran Church—Missouri Synod set aside the third Sunday of January each year as Pro-Life Sunday in order to give special consideration to the sanctity of life; and be it finally

Resolved, That The Lutheran Church—Missouri Synod encourage all of Lutheranism to develop a common voice in opposition to abortion on demand and to support a pro-life amendment to the United States Constitution.

Action: *Adopted as amended (5).*

(Amendment: "and to support a pro-life amendment to the United States Constitution.")

To Prepare Guidelines for Inter-Christian Relationships

RESOLUTION 3-03A

Report 3-01, II, B, VIII (CW, p. 154); Overtures 3-13A—3-15, 3-85—3-86C (CW, pp. 164, 185—186)

WHEREAS, Questions have been raised as to the definition of unionism and concerns have been expressed concerning unionistic practices in the Synod; and

WHEREAS, There have been overtures regarding participation in ecumenical services; and

WHEREAS, The Commission on Theology and Church Relations has recommended that practical guidelines be prepared to assist the officials, pastors, teachers, congregations, and individuals in the Synod, in determining which practices and activities are appropriate to the various levels of inter-Lutheran and inter-Christian relationships in which the Synod is involved; therefore be it

Resolved, That the CTCR prepare such guidelines giving attention to the concerns expressed in these overtures (3-13A—3-15, 3-85—3-86C); and be it further

Resolved, That all officials, pastors, teachers, congregations, and individuals in the Synod be encouraged to study these guidelines in the light of Scripture and the Lutheran Confessions and report their findings to the Commission on Theology and Church Relations; and be it finally

Resolved, That in the meantime the Synod request that all abide by the decisions which the Synod has made in view of Article VI of the Constitution of the Synod.

Action: *Adopted (5).*

(The delegates declined to consider a substitute motion which asked the CTCR to prepare guidelines on unionism and sectarianism. They also declined an amendment to remove the final resolved.)

To Decline to Divide Altar and Pulpit Fellowship

RESOLUTION 3-04

Overture 3-79 (CW, p. 184)

WHEREAS, Partaking of the Sacrament of the Lord's body and blood is never a purely private, individual act, but is a participation in altar fellowship (1 Cor. 10:16-17); and

WHEREAS, Altar fellowship is in principle always tied to the solemn, public confession and proclamation of the pure apostolic doctrine of Christ's church (Acts 2:42; 1 Cor. 11:26; Eph. 2:20; Apology XXIV, 35) and cannot therefore be separated from pulpit fellowship; therefore be it

Resolved, That Overture 3-79 be declined.

Action: *Adopted (5).*

To Continue Membership in LCUSA

RESOLUTION 3-05

Report 3-01, II, Rec. IV (CW, p. 154); Report 3-05 (CW, p. 161); Overtures 3-91A—3-99 (CW, pp. 187—189)

WHEREAS, The Lutheran Church—Missouri Synod is associated with The American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches through membership in the Lutheran Council in the U.S.A.; and

WHEREAS, This association recognizes that the participating church bodies share a common confessional heritage; and

WHEREAS, The Council was established for the primary purpose of providing a forum for theological discussions, with the hope and prayer that the participants would arrive at a doctrinal consensus; and

WHEREAS, The Council is an agency through which the member bodies can cooperate in other areas of mutual concern; and

WHEREAS, If the Synod were to terminate its participation in the Council, other avenues would have to be found for the purpose of conferring with one another and working together on matters of common interest; therefore be it

Resolved, That the Synod assure the church bodies with whom it is associated in the Lutheran Council in the U.S.A. that it values the opportunity provided by the Council to work toward doctrinal consensus and to engage in joint efforts to meet human needs; and be it further

Resolved, That the Synod urge its representatives on the Council to continue providing courageous Scriptural and confessional witness to the doctrinal and ethical issues confronting Lutheranism in America; and be it further

Resolved, That the Board of Directors continue to evaluate the cost of the Synod's membership in the Council in relation to the benefits received and avenues for services provided; and be it finally

Resolved, That the Synod continue to pray that the Lord of the church will bless the Synod's association in the Lutheran Council.

Action: Adopted (5).

To Seek Agreement with Lutherans Involved in Merger Discussions

RESOLUTION 3-06

Report 3-01, II, B, Rec. V (CW, p. 154); Overtures 3-72—3-73E, 3-75A—3-76G, 3-80 (CW, pp. 182—185)

WHEREAS, The Scripture (Eph. 4:3 and 1 Cor. 1:10) and the Confessions require of us that we constantly strive toward agreement in the confessional doctrine and practice; and

WHEREAS, The ALC, the LCA, and the AELC are currently involved in unity discussions; therefore be it

Resolved, That the Synod assure The American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches of its continuing desire to seek agreement in Biblical and confessional doctrine and practice, whether those church bodies continue to exist as individual denominations or in a new organizational structure.

Action: Adopted (9).

(A lengthy amendment was introduced in Session 5 and ruled out of order in Session 9. Another amendment would have substituted several sections of Overture 3-80; this failed to carry.)

To Continue Fellowship Discussion with the ELCC

RESOLUTION 3-07

Report 3-01, II, B, Rec. VI (CW, p. 154); Overtures 3-83—3-84 (CW, p. 185)

WHEREAS, A committee was appointed by the President of the Synod (1977 Res. 3-14) to hold discussions with the official representatives of the Evangelical Lutheran Church in Canada on the doctrine of Scripture, the ordination of women, and other possible differences; and

WHEREAS, The committee was not able to meet during the past biennium with the representatives of the ELCC; therefore be it

Resolved, That the Synod encourage its official representatives to meet regularly with the representatives of the Evangelical Lutheran Church in Canada during the coming biennium in order to reexamine the relationship between these two church bodies, particularly in view of the ELCC and the LCA-Canada union discussions; and be it finally

Resolved, That appropriate recommendations be made to the next synodical convention through the CTCR.

Action: Adopted (9).

To Develop Closer Bonds with WELS, ELS, and ELF

RESOLUTION 3-08

Report 3-01, II, B, Rec. VII (CW, p. 154) Overtures 3-73A—3-74, 3-82 (CW, pp. 182—183, 185)

WHEREAS, The Scriptures (Eph. 4:3 and 1 Cor. 1:10) and the Confessions (AC, Preface 3—4) require that we constantly strive toward agreement in the confessional doctrine and practice; and

WHEREAS, The Lutheran Church—Missouri Synod has shared a long history of confessional unity and cooperation together with the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod in the Synodical Conference; and

WHEREAS, The Evangelical Lutheran Federation has expressed a desire to enter into altar and pulpit fellowship with the LCMS; therefore be it

Resolved, That the Synod invite the Wisconsin Evangelical Lutheran Synod, the Evangelical Lutheran Synod, and the Evangelical Lutheran Federation to engage in doctrinal discussions intended to lead toward declarations of altar and pulpit fellowship.

Action: Adopted (9).

To Continue Discussions with Other Christians

RESOLUTION 3-09

Overtures 3-88A—3-89 (CW, pp. 186—187)

WHEREAS, Lutherans share in the ecumenical concern that has as its goal that all Christians "embrace and adhere to a single, true religion and live together in unity and in one fellowship and church" (AC, Preface 4); and

WHEREAS, The Lutheran Church—Missouri Synod has been involved in bilateral discussions with representatives of a number of Christian church bodies (Roman Catholics, Episcopalians, United Methodists, Baptists, Conservative-Evangelicals) (cf. 1981 *Convention Workbook*, pp. 154—155); and

WHEREAS, Individuals and congregations also frequently have opportunity to discuss doctrinal issues at the local level; therefore be it

Resolved, That the Synod implore God's blessings on its doctrinal discussions at all levels of participation; and be it further

Resolved, That individuals of congregations of the Synod be encouraged to search the Scriptures and the confessional writings in the *Book of Concord* that they may give a clear and uncompromising witness to the truth of God, particularly to the central doctrine of Scripture, namely, the justification of the sinner by grace, for Christ's sake, through faith.

Action: *Adopted (13).*

To Study Fellowship Document

RESOLUTION 3-10

Report 3-01, I (CW, p. 147); Overture 3-70 (CW, p. 182)

WHEREAS, The CTCR has just recently published the study on "The Nature and Implications of the Concept of Fellowship" (1981 CW, pp. 385 ff.); therefore be it

Resolved, That we commend this report of the CTCR along with its previously adopted "Theology of Fellowship," to the members of the Synod for their study and guidance; and be it further

Resolved, That the members of the Synod be encouraged to share the results of their study with the CTCR; and be it further

Resolved, That this convention endorse President Preus's letter dated June 19, 1981, referring to the 1977 actions of the Synod; and be it finally

Resolved, That the convention encourage our new President to carry out the sense of that letter by arranging to initiate the discussion referred to therein promptly after he assumes office.

Action: *Adopted as amended (13).*

(Amendments: 1. the insertion of "along with its previously adopted 'Theology of Fellowship.'" 2. the addition of the last

two resolveds. The convention declined to add resolveds calling for a poll of congregations after such study and for publication of poll results.)

To Urge Completion of Study on Women's Role in the Church

RESOLUTION 3-11

Overtures 3-21—3-24 (CW, pp. 165—166)

WHEREAS, The Synod has stated its position on Woman Suffrage in Denver Res. 2-17; and

WHEREAS, Overtures have asked for reconsideration of both the extent and limitations of women's role in the church; therefore be it

Resolved, That the Commission on Theology and Church Relations be urged to complete its study under Dallas Res. 3-06, "that particular attention be given by the Commission on Theology and Church Relations and its Social Concerns Committee to studying and clarifying issues concerning woman suffrage and women teachers"; and be it further

Resolved, That while awaiting this study all congregations of the Synod continue to be guided by Denver Resolution 2-17, as interpreted by the Commission on Constitutional Matters (Milwaukee, 1971, *Workbook* p. 244).

Action: *Adopted (13).*

To Make a Study on the Doctrine of Justification

RESOLUTION 3-12

Overture 3-11 (CW, p. 163)

WHEREAS, The current debate over the doctrine of objective justification is causing concern in the Synod; and

WHEREAS, The need has been expressed to study anew what the Scriptures and the Lutheran Confessions teach on this doctrine; therefore be it

Resolved, That the Synod ask the Commission on Theology and Church Relations, the joint faculties of the seminaries, and the council of Presidents to make a study of the doctrine of justification within one year, which gives proper expression to all the aspects of what the Scriptures teach on this matter; and be it further

Resolved, That this study be shared with the Synod; and be it finally

Resolved, That in the meantime all members of Synod be requested to uphold and honor the Synod's position on the doctrine of justification as articulated in the *Brief Statement*.

Action: *Adopted as amended (13).*

(Amendment: addition of reference in the first resolved to the faculties and the Council of Presidents and the addition of "within one year.")

To Authorize Commission on Worship to Develop an Updated Agenda

RESOLUTION 3-13

Report: 3-03 (CW, p. 160); Overtures 3-109—110 (CW, p. 192)

WHEREAS, Pastors are asking for an agenda which would include new and updated forms, rites, and occasional services helpful in the worship of the Synod; and

WHEREAS, The Commission on Worship has found the need valid and requests the authorization to proceed with such a project; and

WHEREAS, According to Bylaw 11.115, such a service book shall be given official status only by a convention of the Synod after a process of exposure and testing has taken place; therefore be it

Resolved, That the Synod authorize the Commission on Worship to prepare such an agenda in keeping with Bylaw 11.115; and be it further

Resolved, That the Commission on Worship present this new agenda to the next convention of the Synod for acceptance as an official service book of the Synod.

Action: Adopted (13).

To Utilize Available Educational Material Warning About Cults

RESOLUTION 3-14A

Overture 3-17 (CW, p. 165)

WHEREAS, The proliferation of cults and new religious expressions in the past two decades has continued unabated; and

WHEREAS, The Gospel of our Lord Jesus Christ as taught and confessed in the Lutheran Church is denied by groups such as the following: The Unification Church, Mormons, Jehovah's Witnesses, and The Way International, and by practitioners of Hare Krishna, Scientology, Christian Science, and Transcendental Meditation; and

WHEREAS, The Commission on Organizations, Lutheran Research and Information Center, and Concordia Publishing House, have materials available which describe the history of these groups, their methods of recruitment, their religious teachings, and which offer guidance on how to witness to them; therefore be it

Resolved, That all congregations, pastors, and teachers of the Synod be urged to utilize these materials so that Christians of all ages may not be led away from Christ's flock, but be prepared to make a defense and witness of their sure hope in Jesus Christ based upon sound Scriptural teachings.

Action: Adopted (13).

To Speak to Campus Fellowship Concerns

RESOLUTION 3-15

Overture 3-81 (CW, p. 185)

WHEREAS, Article VI of the Synod's Constitution lists as one of the conditions for acquiring and holding membership in the Synod the renunciation of "taking part in the service and sacramental rites of heterodox congregations or of congregations of mixed confession"; and

WHEREAS, It is the policy of the Synod that its pastors and congregations, except in situations of emergency and in special cases of pastoral care, commune individuals of only those Lutheran synods with which it is in altar and pulpit fellowship (1967 Res. 2-19); and

WHEREAS, The 1975 Resolution 2-07 encourages the pastors of the Synod "to continue to minister to the spiritual needs of those on the college and university campus, exercising a sincere pastoral concern for the members of the campus community and applying the Communion guidelines of Lutheran military and institutional chaplains"; and

WHEREAS, The guidelines state that "in exceptional cases" where a member of one Lutheran Church "seeks admission to the Lord's Supper conducted by a representative of the other group, the individual care in each instance will be considered by the pastor concerned"; therefore be it

Resolved, That pastors and congregations including those serving the college and university campuses carry out their ministry in accordance with the Synod's understanding of altar and pulpit fellowship and in accordance with evangelical pastoral care.

Action: Adopted (14).

To Decline Consideration of Overture 3-10 (To Study Authenticity, Canonicity, and Inspiration)

RESOLUTION 3-16

Overture 3-10 (CW, pp. 162—163)

WHEREAS, Some of the questions raised in Overture 3-10 have been addressed by previous statements of the Commission on Theology and Church Relations; and

WHEREAS, Other questions raised in this overture are currently being studied by the CTCR; and

WHEREAS, The remaining questions raised are not of a nature to cause serious or widespread concern in the Synod at this time; therefore be it

Resolved, That the convention respectfully decline Overture 3-10.

Action: Adopted (14).

To Observe Proper Procedures of Dissent

RESOLUTION 3-17

Overture 3-43 (CW, p. 173)

WHEREAS, The Lutheran Church—Missouri Synod is “eager to maintain the unity of the Spirit in the bond of peace” (Eph. 4:3); and

WHEREAS, All members of the Synod have the right to express their dissent through a brotherly and orderly procedure (*Handbook* 1:09 e); and

WHEREAS, Improper methods of dissent cause offense and division; therefore be it

Resolved, That all members, for the sake of unity and peace, be urged to observe proper procedures of dissent; and be it further

Resolved, That the Synod reaffirm 1977 Resolution 3-01.

Action: Adopted (14).

To Reaffirm Position on Membership in Anti-Christian/Un-Christian Groups

RESOLUTION 3-18

Overture 3-16 (CW, p. 165)

WHEREAS, The *Handbook* of the Synod on the basis of Scripture sets forth a declaration of opposition to all societies, lodges, and organizations of an un-Christian or anti-Christian character; and

WHEREAS, There is continued need to instruct and remind the membership of the opposition to Christ by participation in such groups; therefore be it

Resolved, That this convention reaffirm the Synod's position of opposition to all societies, lodges, and organizations of an un-Christian or anti-Christian character; and be it further

Resolved, That congregations be urged to instruct all members in this matter to the intent that they not so compromise their Christian faith and witness.

Action: Adopted (14).

To Retain the Terminology of “President” and “Vice-President”

RESOLUTION 3-19

Overture 3-42 (CW, p. 173)

WHEREAS, The Constitution of The Lutheran Church—Missouri Synod uses the designations “President” and “Vice-President” for officials of the Synod and its Districts; and

WHEREAS, These terms have become common usage and serve the Synod well; and

WHEREAS, There seems to be no compelling reason to change; therefore be it

Resolved, That the Synod respectfully decline Overture 3-42.

Action: Adopted (14).

To Ask LCUSA to Study Implications of Historical Criticism

RESOLUTION 3-20

Overture 3-95 (CW, p. 188)

WHEREAS, A recent essay in *Lutheran World Report* (“The Augsburg Confession in the light of Biblical Interpretation,” June 1980, pp. 3–34) argues that the whole traditional Christology, from Nicaea and Chalcedon to Art. III of the Augsburg Confession, is unbiblical and untenable in light of modern historical critical scholarship; and

WHEREAS, This essay appeared as part of an Augsburg Confession jubilee observance in the official organ of the Lutheran World Federation, and was written by a leading U.S. Lutheran exponent of historical criticism; therefore be it

Resolved, That the Synod hereby instruct its President to request the Division of Theological Studies of LCUSA to place on the division's agenda as a matter of urgency a thorough discussion of the far-reaching implications of historical criticism, as practiced in U.S. Lutheranism, for:

- a) the central, Christological-Trinitarian core of the Gospel;
- b) the very possibility of confessional subscription;
- c) the preamble of LCUSA's constitution, according to which the participating Lutheran church bodies . . . see in the three Ecumenical Creeds and in the Confessions of the Lutheran Church . . . a pure exposition of the Word of God.

Action: Adopted (9).

To Involve Others in Appointment of Doctrinal Reviewers

RESOLUTION 3-21

Overture 3-45 (CW, p. 174); Report TB Section A, p. 17, 3-45B

WHEREAS, “Doctrinal review is the exercise of the Synod's responsibility for every doctrinal statement made in its material as defined in 11.153” (*Handbook* 11.151 a, p. 215); and

WHEREAS, “The prime concern of doctrinal review is that the doctrine set forth be in accord with the Scriptures and the Lutheran Confessions” (*Handbook*, 11.151 b, p. 215); and

WHEREAS, The Synod's concern for competent doctrinal reviewers would be served better with input from and the involvement of a greater number of leaders; therefore be it

Resolved, That the following changes be made in Bylaw 11.155:

PRESENT WORDING

11.155 Personnel and Appointment

a. Each board, commission, and other subordinate group of the Synod shall advise the President of the Synod of the number and desired competency of doctrinal reviewers needed by it and may suggest a list of qualified persons. The President of the Synod shall appoint reviewers for each group according to its needs. They shall be broadly representative of the ministry of the Synod.

b. Reviewers shall be appointed for renewable 2-year terms. An appointment may be terminated prior to the completion of the appointed term if the reviewer is unable or unwilling to carry out the reviewing tasks assigned. In the event of such termination, the President of the Synod shall appoint another reviewer to complete the unexpired term.

PROPOSED WORDING

11.155 Personnel and Appointment

a. Each board, commission, and other subordinate group of the Synod shall advise the President of the Synod of the number and desired competency of doctrinal reviewers needed by it. The faculty of Concordia Seminary, St. Louis, Mo., as a group, the faculty of Concordia Theological Seminary, Fort Wayne, Ind., as a group, and the Commission on Theology and Church Relations, as a group, shall compile, for each biennium, a list of individuals from within the Synod, who are deemed by them to be qualified to serve as reviewers of the doctrinal content of the items subject to the review process. The President of the Synod in consultation with the Vice-Presidents of the Synod shall appoint reviewers for each group according to its needs. They shall be broadly representative of the ministry of the Synod.

b. Reviewers shall be appointed for renewable 2-year terms. An appointment may be terminated prior to the completion of the appointed term if the reviewer is unable or unwilling to carry out the reviewing tasks assigned. In the event of such termination, the President of the Synod in consultation with the Vice-Presidents of the Synod shall appoint another reviewer to complete the unexpired term.

Action: *Declined (13).*

(Standing vote: 384 to 498.)

4. ADMINISTRATION

To Express Thanks to God for Dr. Preus's Ministry

RESOLUTION 4-01

Overture 4-38 (CW, pp. 216—217)

WHEREAS, The Lutheran Church—Missouri Synod has for the past 12 years enjoyed the capable service of Dr. J. A. O. Preus as its President; and

WHEREAS, Dr. Preus has in an evangelical manner upheld the Word of God and the Lutheran Confessions; and

WHEREAS, He has provided a positive leadership in our Synod as harmony was being restored to our church, under God's grace, helping to maintain The Lutheran Church—Missouri Synod as a solid confessional church body; and

WHEREAS, His insights recognized open doors in the mission and ministry of the church; and

WHEREAS, The huge success of the Forward in Remembrance effort, in which Dr. Preus was so deeply and personally involved, will help the Synod enter these open doors; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, in convention assembled, thank our gracious God for the person, faithfulness, and diligent work of Dr. Preus during his years as President; and be it further

Resolved, That the convention thank and commend Dr. Preus and assure Dr. and Mrs. Preus of our continued gratitude, prayers, and best wishes; and be it finally

Resolved, That the convention express its gratitude by rising and singing "Now Thank We All Our God."

Action: *Adopted (5).*

(See Minutes of Session 5).

To Recognize Service of Dr. Edwin C. Weber

RESOLUTION 4-02

Report 4-02 (CW, p. 193)

WHEREAS, The Lutheran Church—Missouri Synod has for the past 12 years enjoyed the capable, devoted service of Dr. Edwin C. Weber in the office of a Vice-President of the Synod, the last eight years as First Vice-President; and

WHEREAS, The church has been blessed by his ministry for 46 years as parish pastor, board member of the Michigan District, and President of that District; and

WHEREAS, He has shown himself a Christian example to thousands who have met, heard, and known him during his God-blessed ministry; therefore be it

Resolved, That The Lutheran Church—Missouri

Synod in convention assembled thank our gracious God for the person and diligent work of Dr. Weber during his years of ministry; and be it further

Resolved, That the convention bespeak its prayer for continued blessings of God on Dr. and Mrs. Weber during the years to come; and be it finally

Resolved, That the convention express its gratitude by rising and singing the hymn "Praise God from Whom All Blessings Flow."

Action: *Adopted (10).*

(See Minutes of Session 10).

To Continue to Review and Evaluate Concordia Retirement Plan

RESOLUTION 4-03

Overtures 4-14—4-15, 4-17 (CW, pp. 210—211)

WHEREAS, A study by independent consultants, reviewing investment policy and content of the investment portfolio of the Concordia Retirement Plan, was completed in 1978 and changes in accordance with the study were implemented in 1979; and

WHEREAS, Investment performance of the Concordia Retirement Plan compares favorably with the results of a 1980 survey by A. S. Hansen, Inc., reporting investment performance for periods of 20, 10, and 5 years of more than 250 pension investment managers of employee benefit plans; and

WHEREAS, The Synod's Board of Directors receives and analyzes on a regular basis the reports of investment performance and the consultants' review of the investments of the Concordia Retirement Plan; and

WHEREAS, The Board of Managers employs investment counsel and has professional money managers investing the funds of the Concordia Retirement Plan; and

WHEREAS, Investment objectives, strategies, and performance goals have been established for each investment agent investing the funds of the Concordia Retirement Plan and are regularly reviewed by the Board of Managers and the Synod's Board of Directors; and

WHEREAS, The Concordia Retirement Plan has paid and continues to pay benefits to participants in accordance with the plan provisions as established by the Board of Directors; and

WHEREAS, In response to the questions raised in Overture 4-17, the Board of Managers has provided the following answers:

1. Please state the annual percentage of earnings on the investment portfolio of the retirement fund for the last 16 years.

1980—15.7%	1975—26.6%	1970—1.8%
1979—9.55%	1974—(24.3)%	1969—(1.6)%
1978—7.9%	1973—(21.4)%	1968—4.4%
1977—(2.7)%	1972—19.81%	1967—6.7%
1976—20.3%	1971—20.0%	1966—(0.3)%

The above investments are comparable to what has been achieved for other retirement funds as evidenced by review of a study conducted by A. S. Hansen, Inc., which reported on the performance of 250 managers investing a total of \$40 billion.

2. Who exactly does the investing?
Morgan Guaranty Trust Co. and Fiduciary Trust Co.
3. Upon whose counsel are investments made?
Morgan Guaranty and Fiduciary Trust Company invest the funds within the investment objectives, asset strategies, and performance targets, established by the Board of Managers.
4. What professional investment firms and counselors are being utilized?
Morgan Guaranty and Fiduciary Trust Co. are the investment managers employed by the Board of Managers. Investment counseling is provided to the Board of Managers by Merrill Lynch and Meidinger and Associates Asset Planning Services.
5. Are there possible conflicts of interest between investors and investments?
No.
6. What are we investing in? Please be specific.
Morgan Guaranty Examples
 - Common Fund Money Market Liquidity
 - Common Fund Bonds—Private Placement
 - Common Fund Mortgage Real Property
 - Common Fund Bonds—Medium Term
 - Fixed-Public Utilities
 - American Tel & Tel
 - Commonwealth Edison
 - Fixed Gas and Pipeline
 - Colonial Pipeline
 - Sohio Trans Alaska
 - Fixed-Finance and Bank
 - Montgomery Ward Credit Corp.
 - NCNB Corp.
 - Fixed-Investment & Misc.
 - Anaconda Co.
 - Honeywell, Inc.
 - Fixed Canadian
 - Province of Manitoba
 - Quebec Hydro Electric
 - Common Fund Special Situation—Convertibles
 - Common Fund Special Situation—International Fixed
 - Common Fund Special Situation Investments International Equities
 - Common Fund Special Situation Investments—Equities
 - Common Fund Consumer & Service Co's.
 - Common Fund Tech. & Machinery

- Common Fund Regulated & Trans.
- Common Fund Natural Resources and Processing

Fiduciary—Examples of Common Stock

United Banks of Colorado
Foster Wheeler
Exxon Corp.
Cities Serv.
Panhandle Eastern Pipeline
Tenneco
CPC Intl., Inc.
Central Soya, Inc.
Syntek Corp.
American Hosp. Supply
Int'l. Minerals & Chemical Corp.
TRW, Inc.
Burlington Northern
Mo. Pac. Corp.
Santa Fe Inds., Inc.

Fiduciary—Examples of Fixed Income

Gen. Motors Accep. Corp.
Hudson Bay Co.
Inland Special
J. C. Penney

7. Does the Synod or anyone else have the right to borrow retirement funds, and at what interest rate?
No. This would be a "prohibited transaction" per Section 503 of the Internal Revenue Code.
8. Have loans been made from the retirement portfolio? To whom? In what amount? At what interest rate?
No.
9. Are government regulations for pension funds being followed?
Yes, The Concordia Retirement Plan is a "qualified plan" under Section 401(a) of the Internal Revenue Code. The plan is not subject to the Employee Retirement Income Security Act (ERISA), but provisions regarding fiduciary responsibility are followed.
10. Why no plans or thoughts, in an age of double-digit inflation, to indexing benefits to adjust for inflation? The government and other institutions are doing such. Must the church be the last to care for its own?
The possibility of indexing postretirement increases to inflation have constantly been reviewed. Cost factors are prohibitive—e.g., a 6% automatic adjustment would require a 90% increase in the contribution rates—as calculated by the plan's actuarial firm. Only the government can grant increases and not fund the cost. The objective of the Board of Managers is to provide ad hoc increases—e.g., Jan. 1, 1982—when the increases can be funded and the stability of the plan can be maintained.
11. Why continue with the "antique" formula of 25 percent for housing and utilities?
On a national basis the formula of 25% of compensation for housing and utilities furnished has been determined to still be common for

church plans and represents a fair estimate for all locations around the country when a single rate is desirable for plan use.

12. What are typical monthly payments to pastors and their widows from the old Pension Plan?

For retired workers, age 65 and older, who retired between Jan. 1, 1981, and May 31, 1981, the following figures are applicable to the Pension Plan for Pastors and Teachers (Concordia Retirement Plan benefits and Social Security are in addition to the following):

Average benefit\$218.88 month
Highest benefit\$344.29 month
Lowest benefit\$ 11.16 month
Mean benefit\$177.73 month

A detailed study made in mid-1979 indicated the following benefit payments are applicable:

WORKERS RECEIVING BENEFITS

(\$200 mo. Minimum Pension)	2,062
More than \$200 month	461
Less than \$200 month*384)=845	41%
Less than \$200 month†	615
Exactly \$200 month	602
		2,062

* Receive less than \$200 month from Pension Plan for Pastors and Teachers but overall benefits exceed \$200 because of Concordia Retirement Plan

† Reasons for less than minimum of \$200 month:

Arrears (less than required contributions)	442
Early retirement	99
Not fully qualified	74
		615

WIDOWS (\$120 mo. Minimum Pension) 1,317

More than \$120 month	166
Less than \$120 month*111)=277	21%
Less than \$120 month†	305
Exactly \$120 month	735
		1,317

* Receive less than \$120 month from Pension Plan for Pastors and Teachers but overall benefits exceed \$120 because of Concordia Retirement Plan

† Reasons for less than minimum of \$120 month:

Arrears (less than required contributions)	207
Not fully qualified	98
		305

13. Please give specific assurance to the church and its workers that for the future there will be adequate retirement funds.



A row of Veeps

The Board of Managers has established the objective of replacing 85% of net compensation for a career worker (35 years) when both the plan benefits and Social Security are considered. Funding objectives of the Concordia Retirement Plan covering asset levels, cash flows, and liability coverage are evaluated each year by an independent actuarial firm employed by the board. Annual audited statements are provided each year to every participant. These statements included footnotes that further address this matter;

and

WHEREAS, The concerns raised in the above questions are legitimate; and

WHEREAS, Information concerning the plan, its investments and performance is, and should be, available to participants; therefore be it

Resolved, That the Synod's Board of Directors and the Board of Managers continue to monitor the investments and performance of the investment agents so that the best possible return on investment can be achieved; and be it further

Resolved, That the Board of Managers include in their annual report information about the investments and the performance of the investment agents and, upon request, provide any participant in the plan detailed information about the investment portfolio.

Action: Adopted (4).

To Continue to Study and Improve Worker Benefit Plans

RESOLUTION 4-04

Overtures 4-16A—B (CW, p. 210)

WHEREAS, One of the basic purposes of the Worker Benefit Plans is to provide benefits to pastors and other church workers at retirement; and

WHEREAS, Benefits for retired workers are based upon contributions to the plans during the worker's years of creditable service; and

WHEREAS, A thorough review of the Concordia Plans, by an independent consulting firm, has recently been completed, indicating favorable comparisons with 14 other major church body plans; and

WHEREAS, Retirement and Survivor Plans' benefits will be increased effective Jan. 1, 1982; and

WHEREAS, While costs of the Concordia Health Plan have increased during the past two years, it is also true that benefits have increased; and

WHEREAS, Health care benefits for retired workers are now provided at approximately 75 percent of actual cost; and

WHEREAS, The Board of Directors of the Synod regularly reviews and monitors the operation of the Worker Benefit Plans, and has already made changes in the plans, based on independent studies and the

recommendations of the Discussion Group-Benefit Preferences (representative group of workers); therefore be it

Resolved, That the Synod commend the Board of Directors and the Board of Managers for their careful review and monitoring of the plans, and for the changes which will be made Jan. 1, 1982 and communicated to the participants; and be it further

Resolved, That every effort be continued to make the Worker Benefit Plans the finest available, considering the needs of the workers, the cost impact upon employers and workers, and the responsibility for sound fiscal management on the part of the Board of Managers.

Action: Adopted (4).

To Explore Increases in Benefits Under Pension Plan for Pastors and Teachers

RESOLUTION 4-05

**Overtures 4-16A—B, 4-18—4-20B, 4-22A—4-23C
(CW, pp. 210—213)**

WHEREAS, Many presently retired pastors and teachers did not qualify to enter the Concordia Retirement Plan because of age; and

WHEREAS, Many of those workers, who served their Lord faithfully in years of low salaries are experiencing economic hardships; and

WHEREAS, The resources and benefits of the Pension Plan for Pastors and Teachers are limited because low salaries produced low contributions to the plan; and

WHEREAS, Minimum pension benefits for all workers and surviving dependents under the Pension Plan will be increased on July 1, 1981, demonstrating a concern in providing for these workers and dependents; and

WHEREAS, Adequate funding must be provided or assured before additional increases in benefits can be granted, so that the stability of the program is protected; and

WHEREAS, Although adjustments made prior to those approved this year have been funded by the Pension Plan for Pastors and Teachers, further increases can be funded by the plan itself only if additional resources are developed through actuarial gains, which seems unlikely; and

WHEREAS, The current increase, approved this year, will be funded out of the general budget of the Synod, after using contingency funds from the Pension Plan for Pastors and Teachers; and

WHEREAS, The problem of low pension benefits still exists in many cases, and needs to be further addressed; therefore be it

Resolved, That the needs of retired workers and dependents of deceased retired workers under the Pension Plan for Pastors and Teachers be continually reviewed, with ad hoc adjustments being made to assist

in meeting these needs as fully as possible; and be it further

Resolved, That the Board of Managers be instructed to study and explore new ways of providing additional funding in order to provide increased benefits to participants in the Pension Plan for Pastors and Teachers, and make appropriate recommendations to the Synod's Board of Directors for implementation.

Action: Adopted (4).

(Two amendments were declined: asking that benefits be increased 10% July 31, 1981, and that \$1 million of the Forward in Remembrance excess not otherwise designated be used for additional funding of the Pension Plan.)

To Revise Period of Years for Determining Retirement Benefits

RESOLUTION 4-06

Overtures 4-26A—D (CW, p. 213)

WHEREAS, Present retirement benefits are based on the highest five (5) consecutive years of compensation within the last fifteen (15) years of creditable service in the ministry; and

WHEREAS, Expanding the period of years for determining retirement benefits to twenty (20) years will make available a wider variety of ministry options without likely loss of retirement benefits; therefore be it

Resolved, That the Board of Directors amend the Concordia Retirement Plan by changing the period of years from fifteen (15) years to twenty (20) years for determining a worker's final average compensation.

Action: Adopted (4).

To Decline Overture 4-21 (To Change Retirement Plan Regulations re Workers Not Covered by Social Security)

RESOLUTION 4-07A

Overture 4-21 (CW, p. 212)

WHEREAS, The Board of Directors, upon recommendation of the Board of Managers, has amended the Concordia Survivor Plan, effective Jan. 1, 1982, to provide benefits without reduction for Social Security benefits to those workers not participating in the Social Security program; and

WHEREAS, Benefits without reduction for Social Security benefits exist in the Concordia Retirement Plan; and

WHEREAS, A survey conducted by the Worker Benefit Plans reported that 89% of the Ministers of Religion (pastors and male teachers) are participating in Social Security and paying the cost of the program on a self-employed basis and only 11% are not participating in Social Security (reference *Workbook* p. 200—Report 4-07); and

WHEREAS, Providing the increased benefits in the Concordia Survivor Plan for those workers not participating in Social Security without any additional cost to such workers would, in effect require those workers participating in Social Security to fund the added benefits for those workers not participating; and

WHEREAS, To maintain equity of benefits and costs among all workers (those participating and those not participating in Social Security) the communications about the benefit changes effective Jan. 1, 1982, will indicate to congregations and other employers that the added benefits for those not in Social Security should be paid by such workers; therefore be it

Resolved, That Overture 4-21 be respectfully declined.

Action: Adopted (4).

To Decline Overtures 4-25A—D (To Consider Inflation in Determining Retirement Benefits)

RESOLUTION 4-08

Overtures 4-25A—D (CW, p. 213)

WHEREAS, The retirement plans of The Lutheran Church—Missouri Synod are charged with the responsibility of providing retirement benefits for those who have faithfully served the Lord and His church; and

WHEREAS, Such responsibility is not only to those who have served and retired but is also to those who will serve and retire in the future; and

WHEREAS, Such responsibility can only be carried out through sound principles of fiscal management; and

WHEREAS, Sound principles of fiscal management dictate that benefits paid by the retirement plans be based on payments received and returns on investments to provide for the continued viability of the plans; and

WHEREAS, For example, providing for an annual increase in the cost of living of only 6 percent in the Pension Plan for Pastors and Teachers would require an immediate, one time, increase of \$30.6 million in assets for this plan; and

WHEREAS, For example, providing for an annual increase in the cost of living of only 6 percent in the Concordia Retirement and Survivor Plans would require an increase of 90 percent in the annual contributions to these plans; therefore be it

Resolved, That Overtures 4-25A—D be respectfully declined.

Action: Adopted (4).

To Take No Action on Overture 4-24 (To Correct Pension Inequities)

RESOLUTION 4-09

Overture 4-24 (CW, p. 213)

WHEREAS, Recent studies have been conducted which

indicate that there are no inequities in policy for the providing of benefits from the Synod's retirement and pension plans with regard to Black pastors; and

WHEREAS, Representatives from the Commission on Black Ministry were involved in meetings with the staff of the Worker Benefit Plans and agreed that uniform policies do exist (benefits for all workers are based upon salary received during years of creditable service); and

WHEREAS, Benefits for all retired workers and widows are being increased either on July 1, 1981 (Pension Plan for Pastors and Teachers) or Jan. 1, 1982 (Concordia Retirement and Survivor Plans); therefore be it

Resolved, That no action be taken on Overture 4-24.

Action: Adopted (4).

To Treat the Matter of Membership and Election of Church Extension Boards

RESOLUTION 4-10

Overture 4-29 (CW, pp. 214—215)

WHEREAS, The Lutheran Church Extension Fund—Missouri Synod (LCEF) was established in order to provide a means for more effectively and efficiently carrying on the Church Extension functions of the Synod, as was reported to the 1979 convention of the Synod (see Overture 4-23 CW, pp. 141—144); and

WHEREAS, The 1979 convention of the Synod amended the Synod's Bylaws dealing with Church Extension in order (1) to recognize LCEF and (2) to assure consistency in the conduct of Church Extension activities through LCEF (as determined by its Board of Directors) and the conduct of other synodical Church Extension functions (under policies established by the Synod's Board for Church Extension) by providing in Bylaw 8.51 d that the Synod's Board for Church Extension would be comprised of those individuals who were elected to the LCEF Board of Directors; and

WHEREAS, The election by the Synod in its 1979 convention of certain members of the Synod's Board for Church Extension is deemed to have been intended as transitional until July 1, 1981, as specified in Bylaw 8.55; and

WHEREAS, Those individuals who were elected by the 1979 convention to the Synod's Board for Church Extension, and who also serve on the LCEF Board of Directors, want the record to show the effect and purpose of that transition, as described in the convention report from the Board for Church Extension, and to have the Synod's Bylaws clearly reflect the current situation that those individuals who have been elected to the LCEF Board of Directors are, by virtue of Bylaw 8.51 d, and not otherwise, also serving on the Synod's Board for Church Extension; and

WHEREAS, It is necessary as a result of law governing corporations that corporate directors be clearly elected

and qualified, which may not be the case due to use of the word "ratified" in Bylaw 8.51 c; and

WHEREAS, The Lutheran Church Extension Fund (LCEF) in its own bylaws, Art. II, Sec. I, provides for its board of directors to be composed of nine individuals, at least two of whom shall be on The Lutheran Church—Missouri Synod's official roster of pastors and called teachers; and

WHEREAS, The Synod's Bylaws, 8.51 c, provides that

the Board of Directors of the Lutheran Church Extension Fund—Missouri Synod shall consist of nine individuals—two pastors, two teachers, and five laymen; therefore be it

Resolved, That "a Board for Church Extension" be deleted from Bylaw section 2.03 a; and be it further

Resolved, That Bylaw 8.51 and Bylaw 8.55 be amended as follows:

PRESENT WORDING

8.51 The Lutheran Church Extension Fund—Missouri Synod

c. The Board of Directors for the Lutheran Church Extension Fund—Missouri Synod shall consist of nine individuals—two pastors, two teachers, and five laymen. Eight of the directors shall be elected by the members and shall have an understanding of the Church Extension program and/or demonstrate an expertise in fields and areas closely related to church extension activities, such as knowledge of real estate, management, and financial planning. The Treasurer of the Synod shall be the fifth lay member of the board and the treasurer of the fund. The results of such elections shall be ratified by the Synod at its next convention.

8.55 Members and Board of Directors of the Lutheran Church Extension Fund—Missouri Synod

Except to the extent expressly provided elsewhere in these Bylaws, specifically naming the Lutheran Church Extension Fund—Missouri Synod, none of the provisions of these Bylaws shall be applicable to the Lutheran Church Extension Fund—Missouri Synod or to the members and directors of the Lutheran Church Extension Fund—Missouri Synod, the same being subject only to the terms and conditions of the articles of incorporation and bylaws of that corporation.

The members of the Lutheran Church Extension Fund—Missouri Synod shall consist of the persons who constitute the Board for Church Extension of The Lutheran Church—Missouri Synod and would continue in this capacity until July 1, 1981. The members of the Lutheran Church Extension Fund—Missouri Synod would then consist of representatives of each of the participating Districts, an individual designated by the President of the Synod, the Treasurer of the Synod, and such individuals as are appointed by the Board of Directors of the Synod in compliance with the terms and conditions of the Bylaws of that corporation.

PROPOSED WORDING

8.51 The Lutheran Church Extension Fund—Missouri Synod

c. The Board of Directors for the Lutheran Church Extension Fund—Missouri Synod shall consist of nine individuals, at least two of whom shall be on The Lutheran Church—Missouri Synod's official roster of pastors and called teachers. Eight of the directors shall be elected by the members and shall have an understanding of the Church Extension program and/or demonstrate an expertise in fields or areas closely related to Church Extension activities, such as knowledge of real estate, management, and financial planning. The Treasurer of the Synod shall be one of the lay members of the board and the treasurer of the fund. The results of such elections shall be reported to the Synod at its next convention.

8.55 Members and Board of Directors of the Lutheran Church Extension Fund—Missouri Synod

Except to the extent expressly provided elsewhere in these Bylaws, specifically naming the Lutheran Church Extension Fund—Missouri Synod, none of the provisions of these Bylaws shall be applicable to the Lutheran Church Extension Fund—Missouri Synod or to the members and directors of the Lutheran Church Extension Fund—Missouri Synod, the same being subject only to the terms and conditions of the articles of incorporation and bylaws of that corporation.

Action: Adopted (5).

To Dismiss the Black Centennial Committee with Thanks

RESOLUTION 4-11A

Reports 4-04, IV, F; 4-09 (CW, pp. 197, 208)

WHEREAS, The Black Centennial Committee was the first synodical committee of mostly Black members ever appointed by the President of the Synod; and

WHEREAS, The Black Centennial Committee carried out its assignment to promote the observation and celebration of the Black Centennial so that it was a meaningful and inspirational milestone in the Synod's history; and

WHEREAS, The Black Centennial Committee prepared the materials to be used for the promotion of the annual Father's Day Thankoffering; and

WHEREAS, The Black Centennial Committee has initiated successful programs for the recruitment and ongoing support of Black students in the ministerial education system of the Synod; and

WHEREAS, The gathering of Black historical materials which is a continuing major concern of the Black Centennial Committee, is a valid concern of the Synod; and

WHEREAS, The Black Centennial Committee has rendered distinguished service in carrying out its duties; therefore be it

Resolved, That the Synod express its heartfelt gratitude to the members of the Black Centennial Committee for their excellent service to our Lord; and be it further

Resolved, That the concerns and programs initiated by the Black Centennial Committee be continued by the Commission on Black Ministry; and be it further

Resolved, That special attention be given to the gathering of Black Lutheran historical materials and to intensified recruitment of Black students during the coming biennium, and that the members of the Black Centennial Committee be enlisted in these efforts; and be it finally

Resolved, To dismiss the Black Centennial Committee with special thanks.

Action: *Adopted (5).*

To Determine Sites for Future Conventions

RESOLUTION 4-12A

Overture 4-32 (CW, p. 215)

WHEREAS, it is becoming increasingly difficult for the convention to decide upon convention sites because the delegates are not always aware of comparative costs, availability, etc.; and

WHEREAS, It would be well to increase appreciation and publicity in areas of Lutheran concentration other than St. Louis by holding conventions in these areas; and

WHEREAS, The Indiana District has extended an invitation for the synodical convention, and study has been made indicating costs, facilities, and availability would be similar to those in St. Louis; therefore be it

Resolved, That we accept the invitation to Indianapolis for the 1985 (or 1986) convention; and be it further

Resolved, That the Board of Directors make a comprehensive study to determine the best method for selecting future convention sites and report to the next synodical convention.

Action: *Adopted (4).*

(Res. 4-12A replaced two resolutions previously submitted by the floor committee: Res. 4-12 and Res. 4-16.)

To Increase Efforts to Alleviate Human Needs

RESOLUTION 4-13

Overture 4-30 (CW, p. 215)

WHEREAS, Hunger, malnutrition, disease, and poverty continue to claim the lives of more than 12 million people each year, most of whom are children under age 5; and

WHEREAS, The Christian compassion demonstrated through our World Relief program brings much help to those in need; and

WHEREAS, National governments provide highly beneficial assistance to Third World countries through foreign aid programs; therefore be it

Resolved, That we encourage our congregations to greater participation in the annual Thanksgiving World Relief/World Hunger offering; and be it further

Resolved, That we encourage our members to demonstrate this concern by personal involvement, e.g., "skip a meal once a week," and contribute its cost to the World Relief/World Hunger program; and be it finally

Resolved, That as Christian citizens we individually express this concern to our respective political representatives at every opportunity, urging that our government give high priority to foreign aid programs for food, medicine, and clothing to combat hunger, disease, and poverty in the Third World countries.

Action: *Adopted (4).*

To Equalize Convention Travel Expenses

RESOLUTION 4-14

Overtures 4-33—4-34 (CW, pp. 215—216)

WHEREAS, The Synod has already expressed its will to equalize synodical convention travel expenses (1977 Res. 4-10-1); and

WHEREAS, The economic and administrative concerns involved are too complex for adequate consideration by a convention; therefore be it

Resolved, That the Board of Directors be asked to effect such equalization beginning with the 1983 convention.

Action: *Adopted (5).*

To Grant Transfers of Congregations

RESOLUTION 4-15

Overtures 4-11—4-12, L 4-39 (CW, p. 209; TB p. 18)

WHEREAS, The following congregations have requested transfers of their membership from one District to another;

1. Faith Lutheran Church, Mt. Vernon, Ill., from the English District to the Southern Illinois District;

2. Delaware Valley Lutheran Church of the Deaf, Philadelphia, Pa., from the New Jersey District to the Eastern District;

3. Salem National Evangelical Lutheran Church, Westland, Mich., from the English District to the Michigan District; and

WHEREAS, Such transfers have necessary approval and appear to be in the best interest of God's kingdom; therefore be it

Resolved, That the above requests for transfers be, and they are, hereby approved and granted.

Action: Adopted (4).

RESOLUTION 4-16

(See Res. 4-12A)

To Decline Overture 4-35 (To Make Seminary Courses Available to Synodical Staff Personnel)

RESOLUTION 4-17

Overture 4-35 (CW, p. 216)

WHEREAS, The concerns expressed in Overture 4-35 have been and are being dealt with by the President of the Synod and the Board of Directors, and there are staff orientation and development programs conducted under the personnel regulations that have been adopted by the Board of Directors; and

WHEREAS, The program for training of staff called for in Overture 4-35 does not appear to be an appropriate means of dealing with the concerns expressed in the overture; therefore be it

Resolved, That Overture 4-35 be respectfully declined.

Action: Adopted (4).

To Initiate Dialogs and Conversations with Valparaiso University

RESOLUTION 4-18

Overture 4-36 (CW, p. 216)

WHEREAS, Valparaiso University has had a long history of association with the Synod; and

WHEREAS, The Synod and Valparaiso University mutually share a concern for Lutheran lay higher education; and

WHEREAS, Concerns continue to be expressed in regard to the theology taught at Valparaiso University; and

WHEREAS, A resolution of these theological concerns would greatly enhance the relationship between Valparaiso University and The Lutheran Church—Missouri Synod; therefore be it

Resolved, That dialogs and conversations toward a resolution of the theological concerns be initiated between representatives of the Synod, selected by the synodical President, and representatives of Valparaiso University; and be it further

Resolved, That a report on the above mentioned dialogs and conversations be made to the Synod in a way determined by the synodical President.

Action: Adopted (5).

To Amend Bylaw 2.07 e re Salaries of Outgoing Officers

RESOLUTION 4-19

Report 4-04, IV, C (CW, p. 197)

Resolved, That Bylaw 2.07 e be amended as follows:

PRESENT WORDING

2.07 Successive Terms

e. If the President, the First Vice-President, or the Secretary of the Synod fail to be reelected to their office before they have reached the official retirement age or if they elect to resign from their position, they shall continue to receive their full salary to the end of the fiscal year while rendering transitional service. During this period the Personnel Department shall assist them, if requested, in their efforts at finding another opportunity for service in the church. In addition to the foregoing provisions an additional month's salary shall be allowed as severance pay on actual termination of service.

PROPOSED WORDING

2.07 Successive Terms

e. If the President, the First Vice-President, the Secretary, or the Treasurer of the Synod fail to be reelected to their office before they have reached the official retirement age or if they elect to resign from their position, they shall continue to receive their full salary to the end of the calendar year while rendering transitional service. During this period the Personnel Department shall assist them, if requested, in their efforts at finding another opportunity for service in the church. In addition to the foregoing provisions an additional month's salary shall be allowed as severance pay on actual termination of service.

Action: Adopted (4).

To Amend Bylaw 2.105 a 1 re Age Discrimination

RESOLUTION 4-20A

Report 4-04, IV, B (CW), p. 197)

Resolved, That Bylaw 2.105 a 1 be amended as follows:

PRESENT WORDING

2.105 Retirement Policies

a.

1. Each such person may request early retirement under the applicable provisions of the Concordia Retirement Plan, but he shall be eligible at the end of the calendar year in which his 65th birthday occurs

for reappointment on a contract basis, which reappointment shall be for one calendar year at a time. Such request for reappointment shall be accompanied by satisfactory medical evaluations. No extension shall be granted beyond the year in which the employee attains the age of 70 as provided in the Concordia Retirement Plan.

PROPOSED WORDING

2.105 Retirement Policies

a.

1. Each person shall retire at the end of the calendar year in which he or she attains the age of 70. Each person may, however, request retirement prior to attaining age 70 under the applicable provisions of the Concordia Retirement Plan.

Action: Adopted (4).

**To Amend Bylaws 2.11 e and f
re Sabbaticals and Study Leaves**

RESOLUTION 4-21

Report 4-04 IV A (CW, p. 197)

Resolved, That Bylaw 2.11 e and f be amended as follows:

PRESENT WORDING

**2.11 General Regulations for
Boards and Commissions**

e. A synodical board or commission, with approval of the respective division chairman, may grant any member of the staff who has served the Synod 10 years a sabbatical leave for one-half year with pay or for an entire year with half pay, to pursue advanced studies in his special field of work or to

pursue any other acceptable program of experience, experimentation, or research. Budgetary provision shall be arranged in advance, and interim help is to be provided to maintain continuity of the work of the affected synodical agency.

f. A synodical board or commission with approval of the respective division chairman may grant any member of the staff a leave of absence for a fixed period of time to pursue advanced studies in his special field of work or to render particular service to the Synod or to its agencies. Time so spent on a special leave shall ordinarily not be charged against a subsequent sabbatical leave. Budgetary provisions shall be arranged in advance by the boards and agencies involved.

PROPOSED WORDING

**2.11 General Regulations for
Boards and Commissions**

e. A synodical board or commission, in accordance with policies adopted by the Board of Directors, may grant any member of the staff who has served the Synod 10 years a sabbatical leave for one-half year with pay or for an entire year with half pay, to pursue advanced studies in his special field of work or to pursue any other acceptable program of experience, experimentation, or research. Budgetary provision shall be arranged in advance, and interim help is to be provided to maintain continuity of the work of the affected synodical agency.

f. A synodical board or commission, in accordance with policies adopted by the Board of Directors, may grant any member of the staff a leave of absence for a fixed period of time to pursue advanced studies in his special field of work or to render particular service to the Synod or to its agencies. Time so spent on a special leave shall ordinarily not be charged against a subsequent sabbatical leave. Budgetary provisions shall be arranged in advance by the boards and agencies involved.

Action: Adopted (5).

5. CONSTITUTIONAL MATTERS

To Receive Congregations into the Synod

RESOLUTION 5-01

Overtures 5-02—5-05, L5-08—L5-10, L5-27—L5-29 (CW, pp. 220—221; TB, pp. 19—20, 22—23)

WHEREAS, The following congregations have applied for membership in The Lutheran Church—Missouri Synod; and

WHEREAS, Their constitutions and bylaws have been approved by their respective District Committees on Constitutions; therefore be it

Resolved, That these congregations be accepted as members of The Lutheran Church—Missouri Synod:

Faith Lutheran Church, Deer Park, Wash., Northwest District; Resurrection Lutheran Church, Monroe, Wis., South Wisconsin District; St. Luke's Lutheran Church, Lakewood, Colo., Colorado District; Christ Lutheran Church, Lenexa, Kans., Kansas District; Calvary Lutheran Church, Yates Center, Kans., Kansas District; Trinity Lutheran Church, Litchfield Park, Ariz., Southern California District; Redeemer Lutheran Church, Wickenburg, Ariz., Southern California District; Holy Trinity Lutheran Church, La Grange, Ky., Indiana District; Good Shepherd Lutheran Church, Kokomo, Ind., Indiana District; Mountain View Lutheran Church, Apache Junction, Ariz., Southern California District; Mt. Calvary Lutheran Church, Polson, Mont., Montana District; Shepherd of Peace Lutheran Church, Irvine, Calif., Southern California District; Beautiful Savior Lutheran Church, Boise, Idaho, Northwest District.

Action: Adopted (2).

(In Res. 5-02, as originally presented, it was recommended that the application of Beautiful Savior, Boise, be referred back to the District for additional pastoral care and counseling. However, by amendment, the congregation was received into membership and is listed above for easy reference. A motion in Session 7 to reconsider the application of Beautiful Savior was declined.)

To Refer Membership Application of Messiah Lutheran Church, Pittsburg, Kans., Back to the District

RESOLUTION 5-02A

Overture 5-06 (CW, p. 221)

WHEREAS, Messiah Lutheran Church, Pittsburg, Kans., Kansas District, has applied for membership in The Lutheran Church—Missouri Synod; and

WHEREAS, Concerns have been raised as to the admissibility of this congregation at this time; and

WHEREAS, Committee 5 has held three open hearings at which all parties concerned have had ample oppor-

tunity to express their respective positions both pro and con; and

WHEREAS, The committee has carefully considered the information presented relative to Messiah's application; and

WHEREAS, It is apparent that a serious problem exists that has not been resolved as yet, and one which cannot be resolved in an orderly and God-pleasing manner at this time by either Convention Committee 5 or by the Synod acting in convention; therefore be it

Resolved, That this application for membership in The Lutheran Church—Missouri Synod be referred to the Kansas District for additional pastoral care and counseling to all concerned, so that this congregation may be considered for membership in our Synod; and be it finally

Resolved, That this entire matter be presented to the Kansas District Commission of Adjudication for its review and recommendations.

Action: Adopted (7).

To Transfer Theological Educational Responsibilities, Argentina, from Board for Higher Education to Board for Missions

RESOLUTION 5-03

Report 4-04, III W, IV D (CW, pp. 196—197)

WHEREAS, The Board for Higher Education and the synodical Board of Directors in a consultative agreement with the Board for Missions have assigned the



responsibility of the theological education program in the Argentine District to the Board for Missions; and

WHEREAS, This responsibility is to be conducted in behalf of and in consultation with the Board for Higher Education; and

WHEREAS, The synodical Board of Directors has requested that this arrangement be ratified by this convention; therefore be it

Resolved, That the convention ratify the assignment of the responsibility of the theological education program in the Argentine District to the Board for Missions.

Action: Adopted (2).

To Permit Argentine District to Elect Buenos Aires Board of Control

RESOLUTION 5-04

Report 1-01, App. III; Overture 5-19 (CW, pp. 19—20, 223)

WHEREAS, Bylaw 2.03 governs the election of all Boards of Control; and

WHEREAS, The Argentine District has requested the right to elect the members of the Board of Control of Seminario Concordia, Buenos Aires, in its own District convention; and

WHEREAS, Geographic and language barriers make it impractical for the Synod in convention to elect members of the Board of Control; and

WHEREAS, The Lutheran Church—Missouri Synod has already recognized the difficulties imposed by distance and language regarding colloquies of pastors and teachers in Argentina (Bylaws 4.71 and 4.87); therefore be it

Resolved, That the election of that Board of Control be vested in the Argentine District commencing with this election and the Bylaws be amended accordingly.

Action: Adopted (2).

To Change Procedure for the Election of the President of Seminario Concordia

RESOLUTION 5-05

Report 1-01, App. III (CW, p. 19)

WHEREAS, The Argentine District has been granted the right to assume the responsibility for the theological education program in the District; and

WHEREAS, The Argentine District has been given the right to elect its own Board of Control for Seminario Concordia, Buenos Aires; and

WHEREAS, The responsibility for the theological education program includes the right to elect the seminary president; therefore be it

Resolved, That the following additional Bylaw be adopted:

6.125 Argentine Election (Seminary President)

The Board of Control of Seminario Concordia shall issue a call for a list of candidates and shall then develop a preferred list of three candidates that must be submitted to the President of the Synod for approval before the election is held. The electors in this instance shall be the five members of the Board of Control.

Action: Adopted (2).

To Affirm the Right of the Ohio District to Incorporate its Church Extension Fund

RESOLUTION 5-06A

Overture L5-26 (TB, pp. 20—22)

WHEREAS, The Ohio District has established a separate corporation for its Church Extension Fund; and

WHEREAS, The Bylaws of the Synod protect the rights of each District:

3.07 Relationship Between the Synod and Districts

c. A District may incorporate or adopt such other convenient form of association as may be permitted by the civil laws under which the District carries on its activities. . . . ; and

WHEREAS, There is, concomitant with such rights, responsibilities to the Synod as a whole and to other Districts and other integral parts of the Synod; and

WHEREAS, The action of the Ohio District in forming such a corporation has been challenged; and

WHEREAS, The Ohio District has sought the opinion of the Commission on Constitutional Matters (CW pp. 376—378); and

WHEREAS, The CCM has ruled that the formation of the Ohio District CEF corporation is within its rights as a District; and

WHEREAS, The floor committee appointed to consider the matter has studied documents pertaining thereto and has received input from the parties; therefore be it

Resolved, That the Synod in convention approve the formation of the Ohio District corporation for its own CEF program; and be it further

Resolved, That the said Ohio District corporation shall be subject to all of the procedures and criteria set forth in Res. 5-07; and be it finally

Resolved, That Res. 4-02 adopted in 1979 when the Synod approved the new LCEF structure be reaffirmed: "The Synod assures the Districts that District entry into the Lutheran Church Extension Fund—Missouri Synod shall be voluntary and only on the basis of the decision of the individual District."

Action: Adopted (7).

(The floor committee added the third whereas in submitting its revised resolution.)

To Provide Guidelines for New Corporations

RESOLUTION 5-07

Overture L5-26 (TB, pp. 20—22)

WHEREAS, The Commission on Constitutional Matters has reported "uncertainty, possible contradictions, conflicts, complexities, and definite lack of clarity, together with the possibility of legal ramifications" in the Bylaws of the Synod pertaining to the rights of Districts and agencies of the Synod to form additional corporations for the promotion of their work under Bylaws 3.07c and 2.87; and

WHEREAS, The CCM has urged the Board of Directors of the Synod to propose legislation it deems necessary to the Synod assembled in convention, for definite procedures and policies for the establishment of additional corporations within the Synod; and

WHEREAS, The Synod's Board of Directors has responded to this request and has provided a proposal according to which such questions may be resolved, especially in order that church extension work, both at the District and synodical level, can be advanced; and

WHEREAS, This proposal provides safeguards for the whole Synod while at the same time considering the rights of Districts, seminaries, colleges, and other corporations constituting a part of the Synod; therefore be it

Resolved, That Districts, seminaries, colleges, and all other corporations constituting a part of the Synod and seeking to establish or utilize another or added corporations for the purpose of carrying on their prescribed activities and responsibilities shall first obtain authorization from the Synod in convention or from the Synod's Board of Directors; and be it further

Resolved, That such request for authorization shall be considered when the District, seminary, college, or other corporation constituting a part of the Synod follows the procedures outlined, namely:

1. The petitioning agency shall submit a copy of the proposed articles of incorporation and bylaws of the proposed new corporation together with the date when such new corporation will begin to function. The petitioning agency shall also describe the way in which this new corporation will aid in carrying out the petitioning agency's responsibilities. All assumptions pertaining to legal matters shall be accompanied by a legal opinion.

2. The District, seminary, college, or other corporation of the Synod or the Board of Directors of any such agency shall be the sole member(s) of the new corporation.

3. The articles of incorporation of such new corporation shall provide that the Synod in convention may determine at any time that the new corporation be terminated and its assets, subject to its liabilities, restored to the appropriate District, seminary or college, or other corporation of the Synod, or, if that corporation

of the Synod is no longer in existence, to the general Synod. The articles of incorporation shall also provide that in the event of dissolution other than by direction from the Synod in convention, the assets of such new corporation, subject to its liabilities, shall be restored to the appropriate District, seminary or college, or other corporation of the Synod, or, if such other corporation is not then in existence, to the general Synod.

4. The articles of incorporation of the new corporation shall provide that the Constitution of The Lutheran Church—Missouri Synod is the constitution of that new corporation, that all provisions of its articles of incorporation and bylaws are subordinate to the provisions of the Synod's Constitution, and that the provisions of the Synod's Constitution as interpreted by the CCM shall govern in any case of conflict.

5. The bylaws of the new corporation shall provide that the Board of Directors, officers, and all employees and agents of the corporation and also the activities of the corporation are subject to the Bylaws of The Lutheran Church—Missouri Synod and resolutions adopted by the Synod in convention, and that all of the provisions of the Synod's Bylaws and resolutions as to supervision or coordination of personnel or activities will be applicable to the new corporation to the same extent as if the Board of Directors, officers, employees and agents, and activities of the new corporation, were directly those of the appropriate District, seminary or college, or other corporation of the Synod.

6. The bylaws of the new corporation shall provide that its assets are "property of the Synod" as that term is defined in, and to the extent and for the purposes established in, the Bylaws of The Lutheran Church—Missouri Synod, as the same may be changed from time to time.

7. The bylaws of the new corporation shall provide that minutes of its Board of Directors or other governing board, and regular independently audited financial statements, shall be promptly furnished to the Board of Directors of the appropriate District, seminary or college, or other corporation of the Synod. The bylaws of the District, seminary or college, or other corporation of the Synod shall require its Board of Directors to review and to appropriately respond to the content of those minutes and financial statements; and be it further

Resolved, That failure to comply with the above procedures and to receive permission to establish or utilize new corporations from the Synod in convention or from the Board of Directors will cause such new and unauthorized corporations to be treated as not a part of the Synod for legal and tax purposes; and be it finally

Resolved, That this resolution be considered in no way as a challenge to or a weakening of the rights assured under the Synod's Constitution, Bylaws, and convention resolutions to each District, seminary, college, or other corporation constituting a part of the Synod.

Action: *Adopted (7).*

To Classify "Ministers" for Purposes of Federal Law

RESOLUTION 5-08

Overtures 3-20 A—B, 5-12A—B
(CW, pp. 165—221)

WHEREAS, There is need for clarification of the factors that qualify pastors and teachers as "ministers of the Gospel," "ministers of religion," "ministers of the church" or similar titles for the purpose of United States income taxes, social security (FICA and self-employment taxes), unemployment taxes, and selective service; and

WHEREAS, The regulations of one governmental authority, the IRS, require that an individual be authorized to carry out "substantially all of the functions" of the office of the public pastoral ministry to qualify for such status; and

WHEREAS, The traditional theology of the Synod allows "substantially all of the functions" of the office of the public pastoral ministry to be performed by male teachers under some circumstances, but this is not true of our women teachers; therefore be it

Resolved, That only those duly ordained pastors and duly commissioned male teachers who are listed on the Synod's official membership rosters shall be regarded by the Synod as qualifying as "ministers of the Gospel," "ministers of religion," "ministers of the church" or similar titles for purposes of United States income taxes, social security (FICA and self-employment taxes), unemployment taxes, and selective service.

Action: *Referred to Board of Directors for study and report at next convention (13).*

(After the Synod's legal counsel had defined the issue and after discussion the following motion was introduced from the floor: "So that the Synod can continue under the status quo in this matter until the CTCR study on ministry is released to the church and the Synod can make an informed judgment in this matter, be it *resolved* that this resolution be referred to the Board of Directors for study and report at the next synodical convention.")

To Recognize Special Ministries

RESOLUTION 5-09

Overtures 5-13A—5-14 (CW, p. 222)

WHEREAS, Synodical schools under the direction of the Board for Higher Education and with the approval of the Synod in convention have instituted a variety of programs other than pastor and teacher, leading to special and full-time ministries in the church; and

WHEREAS, We thank God for such creative and special service programs and seek to utilize such specialized ministries as gifts of God to the church; and

WHEREAS, It is desirable that the certification and placement of those performing such special ministry in the Synod be regulated by a process similar to that used with pastor and teacher candidates of the Synod; and

WHEREAS, There appears to be a need for establishing

a separate listing of persons who are both qualified and certified for such special ministries; therefore be it

Resolved, That the BHE provide leadership and coordinate the program of special ministries in the terminal schools; and be it further

Resolved, That the BHE together with representatives of the respective schools and the Council of Presidents establish and publish duties and descriptions of approved special ministries of the Synod; and be it further

Resolved, That a roster be created by the Synod to include all persons who have been qualified for such special ministries, such as lay ministers, deaconesses, parish assistants, directors of Christian education who are not on the teacher roster, and others who meet the following criteria:

1. They shall be graduates of a synodical terminal school or be colloquized;
2. They shall be properly certified for specific special ministry;
3. They shall be duly called or otherwise contracted by a congregation of the Synod or by a synodically related agency;
4. They shall be placed, that is, given their first assignment by the Council of Presidents; and be it further

Resolved, That the roster for special ministries shall appear as a separate listing in *The Lutheran Annual* with appropriate designation, e.g. (AA 1981—PA); and be it further

Resolved, That members of this roster shall be subject to the supervision of the Synod with respect to their doctrine and life.

Action: *Adopted (12).*

(The committee made three changes: it inserted "lay ministers" into the third resolve; it added "or be colloquized" in point 1; it replaced "contracted or called" with the wording now found in point 3.)

To Deal Pastorally in Cases of Discipline

RESOLUTION 5-10

Overture 5-24 (CW, pp. 224—225)

WHEREAS, Due process is a right accruing to all members of the Synod who are charged under Article XIII of the Constitution of the Synod; and

WHEREAS, Due process often involves a more deliberate process than that proposed by Overture 5-24; and

WHEREAS, On the other hand, undue delay causes uncertainty and may prevent appropriate disciplinary action; therefore be it

Resolved, That the convention urge all responsible officials of District and the Synod to take prompt, appropriate, and pastoral action in cases of discipline; and be it further

Resolved, That the convention affirm the position

that the true purpose of all disciplinary action is to gain the erring through repentance and faith in Jesus Christ.

Action: Adopted (14).

To Provide for Election of a District Committee on Nominations

RESOLUTION 5-11

Overture 5-21 (CW, p. 224)

WHEREAS, The constitution and/or bylaws of some Districts direct the District President to appoint a Committee on Nominations; and

WHEREAS, The Bylaws of the LCMS provide for the election of a Committee for Convention Nominations by the delegates to its convention; and

WHEREAS, Appointments by a President could suggest a conflict of interest; therefore be it

Resolved, That each District be required to elect its Committee on Nominations by the delegates at its convention.

Action: Adopted (14).

To Define "Membership" for District Teachers Conferences

RESOLUTION 5-12

Overture 5-25 (CW, p. 225)

WHEREAS, The Bylaws of the Synod state (re "Official Pastoral and Teachers Conferences," 4.111): "Each official conference shall consist respectively of all clergymen and all teachers on the District roster"; and

WHEREAS, The granting of voting rights to teachers not on the roster of the District could entail challenges to the constitutionality of actions taken at such conferences; therefore be it

Resolved, That teachers not on the roster of the District continue to be designated as "guests" as stated in the opinion rendered by the Commission on Constitutional Matters relative to this subject.

Action: Adopted (14).

To Change Election Procedures for Advisory Delegates

RESOLUTION 5-13

Overture 5-15 (CW, pp. 222-223)

WHEREAS, Advisory delegates must now be elected at District conventions that are often held more than one year before the synodical convention; and

WHEREAS, Not even the voting delegates are required to be elected more than nine months in advance of a convention; and

WHEREAS, Elected advisory delegates frequently accept calls during the intervening period; and

WHEREAS, It is not always convenient to conduct this special election at a District convention; therefore be it

Resolved, That Bylaw 1.57 be amended as follows:

PRESENT WORDING

1.57 Advisory Delegates

Each District shall send one advisory delegate for approximately every 30 advisory clergymen and one advisory delegate for approximately every 30 teachers on the roster of the Synod. These selections shall be made by the respective groups meeting at the call of the District Secretary during the District convention. Fractional groupings shall be disregarded except that each District shall be entitled to at least one advisory delegate in each category.

PROPOSED WORDING

1.57 Advisory Delegates

Each District shall send one advisory delegate for every 30 advisory clergymen and one advisory delegate for approximately every 30 teachers on the roster of the Synod. Fractional groupings shall be disregarded except that each District shall be entitled to at least one advisory delegate in each category. These selections shall be made by the respective groups meeting at the call of the District Secretary either during the District convention or at official pastor and teacher conferences. Such elections must be completed at least nine months prior to the opening day of the convention.

Action: Adopted (14).

(Note: in dealing elsewhere with the numbers involved, the convention changed 30 to 60.)

To Change Nominations Deadline

RESOLUTION 5-14

Overture 5-18A-B (CW, p. 223)

WHEREAS, The Committee for Convention Nominations is charged with developing candidates for offices and these candidates' names may be suggested up to six months prior to a convention; and

WHEREAS, Considerable information must be gathered and the consequent volume of this communication has made the present deadline for suggestions unrealistic, sometimes making it difficult to obtain sufficient information by the printing deadlines; therefore be it

Resolved, That the present deadline for suggesting candidates be extended; and be it further

Resolved, That Bylaw 2.141 d be altered to read as follows:

PRESENT WORDING

2.141 Publication of Names of Committee for Convention Nominations and Solicitation of Suggestions for Candidates

d. All suggested names and information for consideration by the Committee for Convention Nominations shall be submitted to the committee no later than 6 months prior to the synodical convention.

PROPOSED WORDING**2.141 Publication of Names of Committee for Convention Nominations and Solicitation of Suggestions for Candidates**

d. All suggested names and informaton for consideration by the Committee for Conventon Nominations shall be submitted to the committee no later than 8 months prior to the synodical convention.

Action: *Adopted (14).*

To Enable Emeriti to Serve as Circuit Counselors**RESOLUTION 5-15****Overture 5-16A—D (CW, p. 223)**

WHEREAS, The Circuit Counselor selection is made only from the list of pastors who are actively serving congregations; and

WHEREAS, There are cases on record where Circuits have requested that a retired pastor in their midst be their Counselor; and

WHEREAS, Emeriti have over the years gathered helpful insights into Scripture, understanding of the complexity of the ministry, and perspective on church problems; and

WHEREAS, The experience of emeriti could be put to good use in the office of Circuit Counselor; therefore be it

Resolved, That we amend Bylaw 3.61a to read as follows:

PRESENT WORDING**3.61 Election and Official Visits**

a. Every District of the Synod shall create a sufficient number of circuits and elect a Circuit Counselor for each circuit from among the pastors of voting congregations thereof, to make possible official visits to each congregation once in 3 years and at any time when the Circuit Counselor deems it necessary.

PROPOSED WORDING**3.61 Election and Official Visits**

a. Every District of the Synod shall create a sufficient number of circuits and elect a Circuit Counselor for each circuit from among the pastors of voting congregations thereof, or from among the emeriti who hold membership in one of the voting congregations of that circuit, to make possible official visits to each congregation once in 3 years and at any time when the Circuit Counselor deems it necessary.

Action: *Adopted (14).*

To Permit Concordia Publishing House Board of Directors Access to Manuscripts**RESOLUTION 5-16****Overture 5-20 (CW, p. 224)**

WHEREAS, The Commission on Constitutional Matters has been asked for an interpretation re respon-

sibility of the Concordia Publishing House Board of Directors, and has given an opinion on this review process; and

WHEREAS, Overture 5-20 was submitted prior to the opinion of the CCM; and

WHEREAS, The CCM has assured the CPH Board of Directors of its right to "read the manuscripts according to its established policy" prior to actual publication, and "if at that point the Board of Directors finds theological objections, such objections shall be submitted to a panel provided by the Board of Doctrinal Review according to the provisions of Bylaw 11.159 h, 11.163"; therefore be it

Resolved, That the convention declare the question raised by Overture 5-20 to be satisfactorily answered.

Action: *Adopted (14).*

To Decline Overture 3-40 (Transient Retirees' Membership)**RESOLUTION 5-17****Overture 3-40 (CW, p. 172)**

WHEREAS, The Commission on Constitutional Matters has rendered an opinion that "in the case of sunbelt visitors . . . the pastoral responsibilities of the congregation should be focused in one congregation, instead of resorting to an associate-member device, and that the difficulty could very readily be solved by using the traditional guest Communion privilege for visitors"; therefore be it

Resolved, That Overture 3-40 be respectfully declined.

Action: *Adopted (14).*

To Decline Overture 5-22 (Implementation of Opinions)**RESOLUTION 5-18****Overture 5-22 (CW, p. 224)**

WHEREAS, One of the duties (Bylaw 2.107 e) of the Commission on Constitutional Matters is the interpretation of the Synod's Constitution, Bylaws, and resolutions upon request; and

WHEREAS, The Constitution and the Bylaws of the Synod address the responsibility of the District President and the supervisory authority and responsibility of the President of the Synod; therefore be it

Resolved, That Overture 5-22 be respectfully declined.

Action: *Adopted (14).*

To Decline Overture 5-23 (To Forbid the President to be an ELIM or Seminex Supporter)**RESOLUTION 5-19****Overture 5-23 (CW, p. 224)**

WHEREAS, The Lutheran Church—Missouri Synod

has previously declared its position on Evangelical Lutherans in Mission (ELIM) (1975 Res. 3-06) and Seminex (1975 Res. 6-02 and 5-05); and

WHEREAS, The President of The Lutheran Church—Missouri Synod is charged with the responsibility that “the resolutions of the Synod are carried out” (Constitution Art. XI, B); and

WHEREAS, No candidate should accept the office of the presidency with any reservation, but with full commitment to exercise his duties; therefore be it

Resolved, That we respectfully decline Overture 5-23.

Action: *Adopted (14).*

To Remove Those Holding Dual Membership from the Rosters of the Synod

RESOLUTION 5-20

Overture 5-11 (CW, p. 221)

WHEREAS, Some congregations, pastors, and teachers now hold “dual membership” in The Lutheran Church—Missouri Synod and other church bodies; and

WHEREAS, Such dual membership is a contradiction of the confessions of the church; and

WHEREAS, Such dual membership has caused confusion and difficulty in the administration of the Lord’s work in our church body; and

WHEREAS, All congregations, pastors, and teachers have had adequate and ample time to review the matter and to remove their names from the membership of one or the other of the church bodies; and

WHEREAS, Some have failed to do so; therefore be it

Resolved, That The Lutheran Church—Missouri Synod direct that the congregations, pastors, and teachers still holding “dual membership” after Dec. 31, 1981, be removed from the respective rosters of the Synod, provided, however, that the President of the District with the approval of the President of the Synod may in individual cases grant an extension.

Action: *Adopted (13).*

(An amendment to have the final words read “a six-month extension” failed to carry.)

To Accept Good Shepherd Lutheran Church, Erie, Kans., Kansas District, into the Synod

RESOLUTION 5-21

Overture 5-06 (CW, p. 221)

WHEREAS, Good Shepherd Lutheran Church, Erie, Kans., Kansas District, has applied for membership in The Lutheran Church—Missouri Synod; and

WHEREAS, Prior information given to Committee 5 was in error and the constitution of the congregation has been approved by the Kansas District Committee on Constitutional Matters; therefore be it

Resolved, That Good Shepherd Lutheran Church, Erie, Kans., Kansas District, be accepted as a member of The Lutheran Church—Missouri Synod.

Action: *Adopted (7).*

6. HIGHER EDUCATION

To Thank and Praise God for Blessings Bestowed on Synodical Higher Education

RESOLUTION 6-01

Report 6-01 (CW, p. 227)

WHEREAS, The members of the Synod's congregations through their Forward in Remembrance gifts have made it possible for the Synod's colleges and seminaries to make necessary and long-delayed repairs on physical facilities without using operating funds; and

WHEREAS, The synodical schools' enrollment has grown to almost 7,000 students in spite of the decreasing number of college-age students throughout the nation; and

WHEREAS, The schools have prudently utilized their resources to offer fully accredited, quality programs to meet the needs of the Synod and the students; therefore be it

Resolved, That we thank and praise God for the many blessings bestowed on the Synod's colleges and seminaries, for the Board for Higher Education, Boards of Control, presidents, faculties, professional and support staffs, students, parents, and for all the people of God who support the synodical schools with their prayers and gifts.

Action: Adopted (7).

To Authorize Lutheran Church— Canada to Determine the Location of Seminary Education in Canada

RESOLUTION 6-02A

Overtures 6-24—6-34 (CW, pp. 257—260)

Preamble

The Lutheran Church—Missouri Synod in several previous conventions has encouraged Lutheran Church—Canada to become an autonomous church body. A 1959 Act of Canadian Parliament sponsored by the three geographical Canadian Districts and affiliates of three nongeographic Districts in Canada created Lutheran Church—Canada. Among the objects of LC—C were: (1) to promote the extension of the kingdom of God and the work of Lutheran Church—Canada; (2) to speak unitedly and with authority in conferring with the federal and/or provincial government; (3) to work toward doctrinal unity with other church bodies; and (4) to study the matter of the formation of an independent Lutheran Church—Canada to be affiliated with The Lutheran Church—Missouri Synod. From the beginning, LC—C and the LCMS recognized that seminary education in Canada for Canadians was essential to the vitality of LC—C. In 1971, the LCMS convention

established a chair of theology in Saskatoon. In 1975, a resolution mandated an extension of the Fort Wayne seminary for eastern Canada, which was established at St. Catharines, Ontario, in 1976. Subsequently, the 1979 convention gave St. Catharines independent status. The same convention voted to phase out the theological education in Saskatoon, and establish seminary education in western Canada. Various attempts were made to carry out this resolution without success (CW, p. 231).

Since 1979, the Canadian Districts have accelerated efforts to move toward an autonomous LC—C. Until that time, however, seminary education remains the responsibility of the LCMS. The following resolution is a direct response to meet that obligation and aid LC—C in its growth toward partner church status:

WHEREAS, The life and work of LC—C is and will continue to be of great importance to the LCMS; and

WHEREAS, The seminary program of LC—C, as an integral part of the LCMS, is the responsibility of the Board for Higher Education, and, therefore the Synod has the obligation as well as the prerogative to make specific recommendations relative to the establishment and implementation of such a seminary education program; and

WHEREAS, It is advantageous both to LC—C and the LCMS, especially in view of the proposed partner church status, that LC—C be actively involved in any decisions regarding the seminary program; and

WHEREAS, There are theological considerations which have made it advisable to phase out participation in the present Saskatoon seminary program; and

WHEREAS, Geographic and demographic factors in Canada tend to favor two seminaries, while the need to conserve resources and to cultivate unity within LC—C would tend to favor the establishment of a single seminary; therefore be it

Resolved, That the choice between one or two seminaries, and the location of the single seminary or the western seminary be made in a fair and consistent manner by LC—C at its convention to be held at Winnipeg, Manitoba, Nov. 18—20, 1981, by a simple majority vote; and be it further

Resolved, That if the choice is two seminaries in Canada, the present seminary in St. Catharines, Ontario, be retained, the location of the other seminary to be determined by LC—C, both to be governed by a single board, if possible; and be it further

Resolved, That subject to the BHE and the Board of Directors of the Synod being assured that the decision allows for seminary training that is theologically sound, academically acceptable, and financially viable, the implementation of the seminary program decided upon be carried out by LC—C as an administrative unit of the Synod, with the assistance of the BHE; and be it further

Resolved, That the Board of Directors be authorized



and instructed to allocate additional funds to the BHE for this program in consultation with LC—C; and be it finally

Resolved, That the action taken be reported to the next convention of the Synod.

Action: *Adopted as amended (11).*

(Amendment: the words "in a fair and consistent manner" were inserted by common consent.)

To Defer Action on Bylaws for St. Catharines

RESOLUTION 6-03

Report 6-16 (CW, p. 255)

WHEREAS, The future of the seminary education program in Canada is to be decided at the convention of Lutheran Church—Canada in Winnipeg, Manitoba, Nov. 18—20, 1981; and

WHEREAS, Bylaw changes concerning the status of St. Catharines would prove to be unnecessary should the one-seminary program be adopted; and

WHEREAS, If the two-seminary program is adopted, there will be a large number of additional Bylaw changes to be made; therefore be it

Resolved, That action on bylaws for St. Catharines be deferred; and be it finally

Resolved, That, in the interim, the Board for Higher Education perform the functions of a Board of Control for St. Catharines.

Action: *Adopted (11).*

To Grant Four-Year Status with Baccalaureate-Degree-Granting Privileges to St. John's College, Winfield, Kans.

RESOLUTION 6-04A

Overtures 6-35A—6-36F (CW, pp. 260—261)

WHEREAS, St. John's College has developed programs of study for careers of Christian service in the church's professional ministries and in other professions that have already received the accreditation of the North Central Association of Colleges and Schools and which with their distinctive emphases do not replicate program offerings of other synodical schools; and

WHEREAS, The college now has a faculty that the North Central Association of Colleges and Schools identifies as "very competent people dedicated to St. John's and the Lutheran doctrine" and can advance to the status of a baccalaureate-degree-granting institution without major new expenditures in funds for salary and benefits for the addition of faculty and support personnel to offer the proposed programs of study; and

WHEREAS, The college has excellent debt-free physical facilities for instruction and support purposes that will serve adequately for a college of 400—500 students and has a campus that is more than adequate to initiate the programs proposed for the four-year programs; and

WHEREAS, The college is situated in a geographical area and population distribution of the Synod's membership that has the population resources to support an enrollment that can make the operation of the college a fiscally feasible alternative in higher education; therefore be it

Resolved, That the Synod with joy and gratitude for God's gracious blessing extend to St. John's College, Winfield, Kansas, through the college's Board of Control the authorization to define itself as a baccalaureate-degree-granting institution and that it may exercise such rights and privileges beginning with the 1981—82 academic year, confident that current agreements between the Board of Control of St. John's College and the Board for Higher Education will be honored by both parties.

Action: *Adopted (12).*

(Discussion was begun in Session 11.)

To Continue to Exempt Concordia College, Selma, from the Board for Higher Education Subsidy Policy

RESOLUTION 6-05A

Overtures 6-43—6-45 (CW, pp. 264—265)

WHEREAS, Concordia College, Selma, was founded in 1922 by the Synodical Conference for the special purpose of preparing Black professional church workers; and

WHEREAS, The Synodical Conference in 1962 transferred the entire ownership, control, and maintenance of the school to The Lutheran Church—Missouri Synod; and

WHEREAS, In the same year the Synod in convention stated that the Southern District had addressed itself aggressively to the problem of raising the level of the Lutheran elementary schools which supply students for

Concordia College, Selma, Alabama (*Proceedings*, 1962, Res. 1-21, p. 78); and

WHEREAS, The Southern District continues these efforts, and the Synod has brought the physical facilities to acceptable health, safety, and academic standards by providing six new buildings since 1965; and

WHEREAS, The graduates of the high school and junior college divisions of Concordia College, Selma, transfer to other synodical schools to complete their preparation for professional church work; and

WHEREAS, The mission of Concordia College, Selma, is still viewed as recruiting Black students for professional church work, but the entire Black baptized membership of the Synod numbers only about 60,000; and

WHEREAS, The Synod in convention has resolved, That synodical subsidies be granted to colleges and seminaries primarily for the support of church-work students according to a formula established and implemented by the Board for Higher Education on approval of the Board of Directors, with support increasing as students progress through the class levels of each church-worker program, and with priority being given to students preparing for the pastoral and teaching ministries" (*Proceedings*, 1979, Res. 6-01A, p. 139); and

WHEREAS, Concordia College, Selma, has not yet been able to achieve accredited status with the regional accrediting agency and as a consequence is being deprived of significant potential sources of funds and students; and

WHEREAS, A considerable improvement of institutional resources in the area of faculty, library, and faculty and student support services is needed to obtain accreditation; and

WHEREAS, The Lutheran Church—Missouri Synod has in recent years given special attention to the opportunities and needs of Concordia College, Selma; and

WHEREAS, Concordia College, Selma has been urged to intensify recruitment and expansion of educational opportunities; and

WHEREAS, The application of the present subsidy policy of the Board for Higher Education, based on the number of Lutheran church-work students, would cause severe reduction in subsidy to Concordia College, Selma; and

WHEREAS, The Board for Higher Education has given relief to the unique and special situation at Concordia College, Selma; therefore be it

Resolved, That the Synod thank and praise God for the many blessings bestowed on Concordia College, Selma and its faithful Board of Control, faculty, and students; and be it further

Resolved, That the Synod continue to support the special mission of Concordia College, Selma, and encourage all of its congregations and professional

church workers to recruit students for ministry to Blacks; and be it finally

Resolved, That Concordia College, Selma, continue to be exempt from the BHE's subsidy policy through the 1985—86 school year.

Action: *Adopted* (14).

(The committee changed 10,000 to 60,000 in the sixth whereas and changed the name throughout the resolution to "Concordia College, Selma.")

To Refer Subject of Additional Funding for Concordia College, Selma, to the Board of Directors

RESOLUTION 6-06A

Overture 6-43 (CW, p. 264)

WHEREAS, Matters dealing with the administration of additional financial support to meet the yearly operating costs of Concordia College, Selma, not covered by the normal Board for Higher Education allocation is an internal administrative responsibility; therefore be it

Resolved, That this matter be referred to the Board of Directors for final implementation.

Action: *Adopted* (14).

To Study the Feasibility of a Four-Year College at Selma

RESOLUTION 6-07A

Overtures 6-45, 6-57—6-58 (CW, pp. 265, 269—270)

WHEREAS, Trained church workers are a crucial element in God's strategy of bringing the Gospel and a new life in Christ to people in the Southeast; and

WHEREAS, A significant obstacle in recruiting Black and white students from the Southeast for full-time ministry is the geographical and cultural distances between this growing area and the nearest synodical schools; and

WHEREAS, A Lutheran four-year college with a multi-track curriculum would provide a positive means for the witness and identity of the Lutheran Church in the Southeast; and

WHEREAS, The Synod has provided continuing encouragement and funding for program and construction of facilities for the existing Lutheran institution in the Southeast, namely, Concordia College at Selma, Ala.; therefore be it

Resolved, That the Synod instruct the Board for Higher Education to make an extensive study during the next biennium of the need and desirability for establishing four-year academic programs at Concordia College, Selma; and be it further

Resolved, That Overtures 6-57 and 6-58 be referred to the Board for Higher Education.

Action: *Adopted as amended (14).*

(The reference in the original resolution to other locations in the Southeast was dropped and the last resolved was added.)

To Implement Viable Forms of Training for Workers for Hispanic Ministry

RESOLUTION 6-08A

Overtures 6-22—6-23 (CW, p. 257)

WHEREAS, The critical need for workers—especially pastors—to serve among the approximately 20 million Hispanic persons in the United States continues to rise; and

WHEREAS, Actions calling for the establishment of a Hispanic Theological Seminary Extension Center to provide pertinent training for such ministries have been requested by three previous conventions of the Synod (1975, 1977, and 1979), but have not been implemented by the responsible parties; and

WHEREAS, There is a need to define the lines of responsibility for administering such a program; therefore be it

Resolved, That the Synod instruct the Board for Higher Education, in consultation with the Hispanic Advisory Council, the Board for Missions, and the appropriate synodical institutions, to assume the responsibility for the development, implementation, and administration of all theological programs for the preparation of workers for Hispanic ministries; and be it further

Resolved, That the BHE be directed to review immediately the present theological education programs for Hispanics to determine their effectiveness and to pursue the development and implementation of necessary educational programs for preparation of Hispanic workers which will serve the needs of Hispanic people; and be it further

Resolved, That the Synod require the BHE to implement the directives of the Anaheim and Dallas conventions for the establishment of a Hispanic Seminary Extension as an avenue for the preparation and training of workers for Hispanic pastoral ministries; and be it further

Resolved, That the BHE give a report in July of 1982 to the petitioners (Florida-Georgia and Texas Districts) and to the above-mentioned consultative partners on progress in this matter and report also to the next convention of the Synod; and be it finally

Resolved, That sources for funding to implement the theological education programs include the Synod through its Department of Stewardship and Financial Support, the BHE, Districts challenged with the opportunities for Hispanic ministry, congregations, foundations, support organizations, individuals, and others.

Action: *Adopted (14).*

To Include English as a Required Course in the Synodical Training for Hispanics Program

RESOLUTION 6-09

Report 6-09 (CW, p. 243)

WHEREAS, The Lutheran Church—Missouri Synod is committed to the proclamation of the Gospel to the growing population of Hispanics in the United States of America; and

WHEREAS, The Hispanics who are not fluent in the English language are deprived of a full participation in the life of the nation as well as of the church; and

WHEREAS, Conducting church-work education programs exclusively in the Spanish language prevents workers from becoming fluent in English, thus limiting their ministries and hindering their opportunities for advanced education; and

WHEREAS, The Synod should avoid a cultural isolation of Hispanics and face the urgent need to build bridges of better communication between Hispanics and the rest of the American population; and

WHEREAS, The Hispanic population is composed of an increasingly large segment of children and youth who, by virtue of exposure to the English language in the school system, require ministry in that language by Hispanic church workers; therefore be it

Resolved, That the Board for Higher Education provide in all church-work preparation programs leading to ministry to Hispanics courses leading to a minimum proficiency in English language skills, especially oral communication.

Action: *Adopted (14).*

To Establish Term of Office of College and Seminary Presidents

RESOLUTION 6-10A

Overtures 6-52—6-53 (CW, pp. 268—269)

WHEREAS, The need of educational institutions for specific kinds of presidential leadership varies from time to time; and

WHEREAS, In the history of each college and seminary there has been a period during which higher priority is placed on the effective use of certain presidential abilities; and

WHEREAS, There is a definite advantage to matching the needs of the institution with the stronger qualities and competencies of the president, and this can be best accomplished through a mutual development of institutional direction by Board of Control and president; therefore be it

Resolved, That the Synod in convention add the following paragraphs to the appropriate section of the *Handbook*:

PROPOSED WORDING

6.125 Term of Office

The president of each seminary and college shall serve an initial 6-year term of office beginning with July 1 following acceptance of the appointment as president.

6.127 Reappointment

Following the initial 6-year term the president shall be subject to reappointment every 4 years by action of the electors on the recommendation of the Board of Control of the institution. Ordinarily presidents shall be limited to three reappointments of 4 years each in the presidency. Exceptions, however, can be made with additional 2-year terms, beyond 18 years, up to and including the year of retirement.

6.129 Reappointment Evaluation

The president and Board of Control shall develop mutually agreed upon institutional goals and priorities which give specific direction to the president. The Board of Control and the president will evaluate presidential effectiveness based on these goals and priorities. This evaluation will be completed no less than 9 months prior to the end of each term of office and will serve as the basis for reappointment;

and be it further

Resolved, That similar evaluative instruments of mutually agreed upon institutional goals and priorities be utilized for incumbent presidents of colleges and seminaries at the discretion of their respective Boards of Control.

Action: *Declined* (5).

(Standing vote: 358 for, 508 against.)

To Extend Term of Service for College and Seminary Presidents to Maximum Age of 70

RESOLUTION 6-11**Overtures 6-62—6-63 (CW, p. 271)**

WHEREAS, Synodical Bylaws presently determine age 65 to be the maximum age for presidents of synodical schools, at which time retirement is mandatory (6.82 a); and

WHEREAS, The lengthening lifespan for healthy persons suggests that this limitation is unnecessarily restrictive; and

WHEREAS, It appears to be poor stewardship of the God-given gifts and experience of competent administrators to require their retirement from office at age 65 automatically; and

WHEREAS, The United States Congress in 1978 extended the protected age range to age 70 in defining the Age Discrimination in Employment Act (ADEA); and

WHEREAS, Although the ADEA and other similar laws might not be applicable to certain positions in the church because of the "free exercise" provisions of the First Amendment to the United States Constitution, the church must consider the public policy on which these laws are based; therefore be it

Resolved, That the Synod revise Bylaw 6.82 a to read as follows:

6.82 Modified Service and Retirement

a. The president of a synodical institution may be honorably retired from his presidential responsibilities by action of the Board of Control, or at his request, at any time after the end of the school year in which he attains the age of 60, or after 15 years of service as president of the same school. He shall be relieved of his presidential responsibilities at the end of the school year in which he reaches the age of 70.

Action: *Adopted* (5).

To Revise Tenure Requirements**RESOLUTION 6-12****Overtures 6-54—6-55 (CW, p. 269)**

WHEREAS, The Synod in convention in 1979 amended Bylaw 6.54, Permanent Tenure, requiring five years of creditable service at a synodical educational institution, a requirement not found in prior wording; and

WHEREAS, The rationale for the Bylaw change indicates that the reason for the change was to allow Boards of Control to delay decisions on tenure or dismissal beyond five years of service in order to maintain a balance between tenured and nontenured faculty and to allow for retention of qualified instructors without the granting of tenure; and

WHEREAS, The changed Bylaw requirement has caused difficulty for Boards of Control who may wish to grant highly qualified instructors tenure prior to the completion of five years service; and

WHEREAS, The phrase "collegiate or seminary level" has been interpreted by some to mean that service at the high school level at a synodical school does not qualify for credit toward five years of service; therefore be it

Resolved, That The Lutheran Church—Missouri Synod adopt the following amendment to Bylaw 6.54 a, 1 (*Handbook*, p. 141):

PRESENT WORDING**6.54 Permanent Tenure**

a. Standards or qualifications for granting tenure shall be:

1. The faculty member shall have completed 5 years of creditable service (periods of leave are not included) as a member of the faculty of one or more educational institutions of the Synod at collegiate or seminary level, at least the last 2 years of which shall have been in the institution he is currently serving.

PROPOSED WORDING**6.54 Permanent Tenure**

a. Standards or qualifications for granting tenure shall be:

1. The faculty member shall ordinarily have completed 5 years of creditable service (periods of leave are not included) as a member of the faculty of one or more educational institutions of the Synod, at least the last 2 years of which shall have been in the institution he is currently serving. However, the said 5-year requirement may be waived in exceptional

cases if the unanimous consent of the electors is given.

Action: *Adopted (5).*

To Revise Provisions for Retirement of Faculty Members

RESOLUTION 6-13A

Overtures 6-56, 6-64, (CW, p. 269, 271)

WHEREAS, Bylaws relating to the retirement of faculty members require modification to meet the changing needs of the church as well as changing federal requirements; and

WHEREAS, The present Bylaws relating to retirement of faculty members do not meet these changing needs and requirements; and

WHEREAS, The Synod in convention in St. Louis, 1979 (Res. 4-05A), directed the Board for Higher Education to "review the Bylaws applicable to colleges and seminaries and propose to the 1981 convention necessary Bylaw changes to meet the current personnel needs of the Synod's system of higher education keeping in mind Bylaw 2.105, Federal requirements, and general trends in higher education"; therefore be it

Resolved, That Bylaw 6.82 e and f, Modified Service and Retirement, be changed to read as follows:

PRESENT WORDING

6.82 Modified Service and Retirement

e. Faculty members may be honorably retired or transferred to modified service by action of the Board of Control at the age of 65 or any year thereafter and shall be retired at the age of 75.

f. Service loads and conditions of service after age 65 shall be modified according to individual capacity and shall be determined by the Board of Control.

PROPOSED WORDING

6.82 Modified Service and Retirement

e. Faculty members may request early retirement under the applicable provisions of the Concordia Retirement Plan but shall be eligible for reappointment on other than a call basis at the end of the academic year in which their 70th birthday occurs. Reappointment shall be for one academic year until age 75, at which time retirement shall be mandatory.

f. Service loads and conditions of service between the ages of 70 and retirement shall be determined by the Board of Control.

Action: *Adopted (5).*

To Establish Placement Procedures for Teacher Candidates

RESOLUTION 6-14

Overture L6-73, Appendix IV (CW, pp. 411-412)

Resolved, That the document: "Procedures for the Calling and Otherwise Engaging of Personnel into the Educational Ministries of The Lutheran Church—Missouri Synod" be adopted as amended by the convention floor committee.

Board of Assignments

Response to 1979 Resolution 6-14A

At its 1979 convention, the Synod requested the Board of Assignments to review its placement procedures for teacher candidates and to report to the 1981 convention. The Board of Assignments has reviewed these procedures in consultation with the placement directors of the colleges and presents the following report in response to the resolution of the Synod.

Procedures for the Calling and Otherwise Engaging of Personnel Into the Educational Ministries of The Lutheran Church—Missouri Synod

Introduction

A strong and complete system of Lutheran education requires an effective utilization and constant supply of educators knowledgeable in their profession, committed to discipleship, and dedicated to the cause of Christian education. God has led The Lutheran Church—Missouri Synod wisely to maintain its own educational institutions in order to provide and train such personnel for its mission fields, parishes, and schools. Many nonsynodically educated persons have also made great contributions to the cause of Lutheran education.

Congregations and other calling bodies operate their educational ministries autonomously, and so they make their own decisions concerning equipment, facilities, budgets, policies, and day-to-day operation. They also call or otherwise engage their own teachers, ministers of Christian education, and other staff personnel.

Definitions

The *educational ministries* include positions in early childhood, elementary, secondary, or college teaching, school administration, director or minister of Christian education, mission education, and other special ministries. The educational ministries are contrasted with the pastoral or preaching ministries.

A *calling body* may be a single congregation, a group of congregations, a church agency, a synodical board, a District board, or any other group which has the right to extend a solemn call or to otherwise engage a person.

A *solemn call* is an official request, offer, or agreement extended by a calling body in the name of the triune God to a person eligible to receive such a call into an educational ministry of the LCMS. Offers extended to such eligible persons but erroneously referred to as "appointments" or "contracts" are also to be considered calls. A call may be for a limited period of time (nontenured) or unlimited (tenured). A solemn call is also referred to as a divine call. Official synodical call documents are available from most District offices and Concordia Publishing House. Do not use locally designed documents. Calls may be changed or terminated for valid reasons.

Eligibility to receive a solemn call requires the completion of graduation or colloquy requirements at a synodical teachers college and approval for ministry by its faculty. Men and women educators who are eligible to receive calls should not be otherwise engaged.

A person who is not eligible to receive a solemn call is to be engaged as a "noncalled" person. It is inappropriate to refer to such a person's relationship to the organization as a "contract" relationship because those who have a "call" also have a contract. Undergraduates and graduates from nonsynodical colleges are ineligible to receive calls.

A *candidate* is a person, male or female, who is eligible to receive or be assigned an initial solemn call and thus receive placement into an educational ministry. For the purpose of this document also, all current senior class synodical-education and colloquy students eligible for entrance into the church's educational ministry are referred to as candidates. This designation assumes that such persons will complete their programs successfully and receive faculty approval. Some candidates, usually those in the colloquy program, may have had teaching or other educational experience prior to their eligibility for candidacy.

An *open call* or a *designated call* may be submitted for a candidate. An open call describes the details of the position to which a candidate is being called, but it does not identify which candidate is to receive the call. A designated call is a call extended by a calling body to a specific candidate. The official call document is designed so that the calling body can clearly indicate its preference for a specific candidate.

An *assignment or placement* is the result of the action of the Synod's Board of Assignments working together with directors of placement of the synodical teachers colleges in placing specified candidates into their official initial positions in an educational ministry of the church.

The *director of placement* is the official of a synodical teachers college charged with the responsibility of recommending candidates for placements under the policies and procedures approved by the Board of Assignments (Council of Presidents).

Establishing Educational Personnel Lists

The District Presidents are charged with the responsibility of personnel accountability for each District's varied ministries. Most Districts engage an education executive who assists in that responsibility, especially for the educational ministries.

As congregations and other calling bodies seek to identify qualified new personnel, they will begin to construct a list of names for possible consideration. The calling body is well advised to solicit the help of the District office also to suggest persons for consideration.

When seeking new educational personnel, calling bodies have access to educators from four categories:

(1)	(2)	(3)	(4)
Candidates available from the synodical teachers colleges	Synodically trained educators already engaged in ministry	Nonsynodically trained educators with professional experience	Nonsynodically trained educators with no professional experience

Those in categories one and two are eligible to receive solemn calls into the church's public ministries and be placed on the roster of the Synod.

Those in categories three and four can be engaged on an other-than-a-call basis and are classified as "lay educators." They may become eligible for a call by completing a synodical colloquy program.

District officers have access to names and background information regarding many qualified people, especially those from categories one and two. Some names may also be available from categories three and four. A clear job description is very helpful in attempting to identify appropriate personnel.

Personnel from all four categories may be considered simultaneously. But calling bodies are encouraged to call synodically trained personnel whenever possible. Consideration should be given to qualified persons of multicultures, both sexes, and from a variety of backgrounds and experiences. Staff diversity is a strength. However, background in theology and Lutheran doctrine and an understanding of the philosophy of Christian education is of prime importance for programs of Lutheran education.

District personnel may request aid in compiling personnel lists from college placement officers and the Synod's Board of Parish Education. When calling bodies seek direct help from these same sources, District officers are informed of the names and information provided by college placement officers and the Board of Parish Education.

Calling bodies are ultimately responsible for their choice of educational personnel. Every effort should be made to contact references, check with the most recent employer(s), etc. The calling body may wish to schedule interviews with persons under final consideration. Prayer for the guidance of the Holy Spirit is essential.

Procedure for Calling a Candidate

As a member of the Synod, each calling body has the assurance that the placement officers and District officials, under the guidance of the Holy Spirit, will provide assistance in the identification of appropriate candidates. All candidates have the assurance that they will receive sincere consideration so that they may be available for potential calls in keeping with their capabilities.

Calling bodies will be able to receive adequate information about viable candidates, have access to available candidates throughout the year, and utilize their options of extending open calls for or designated calls to candidates of category 1.

Option: Extending an Open Call

A calling body extending an open call for a candidate prepares the solemn call document and forwards it to its District President for his signature. A cover letter may be attached indicating that the assigned candidate should be from a specific college. The District office will

forward the call to the Synod's Board for Higher Education. If an open call cannot be filled, it is returned to the calling body. The candidate receiving the call will respond directly to the calling body. A declined call may be submitted again as an open or designated call.

Option: Extending a Designated Call

Call List Development. A call list may include the names of candidates any time during the year. Candidates' names may be submitted by any individual and/or secured through the District office. The District also has the option of referring the calling body to one or more of the directors of placement for names of qualified candidates.

If even more information is required, the credentials of specific candidates may be requested. However, a placement office can provide a set of credentials only with the consent of the candidate. Credentials may contain student-teaching reports, recommendations, and related materials. Credentials may never be passed on to a third party.

Calling bodies may make direct contact with a placement director. The appropriate District official will be advised of the inquiry and the information shared.

Contacts Between Candidates and Calling Bodies. Direct contacts generally are not encouraged. A candidate may be contacted only through the placement director at a given college. Contact may be made by telephone at the location of the calling body (preferably), on the college campus, or other locations, with all expenses to be borne by the calling body.

Candidates and calling bodies may request information directly from each other. They may discuss the details of a specific call and determine if there would be any unusual circumstances which would prevent prayerful consideration of the call. A promised acceptance may not be solicited or given prior to the extension of a call.

Delivery of a Designated Call. After prayerful deliberation, the calling body may agree to call a specific candidate. Names should not be entered on documents. The documents are sent to the District President for his signature. The District office forwards the call to the Board for Higher Education. The Board for Higher Education sends the call to the appropriate college. Calls are not to be sent to the candidate.

The director of placement delivers the call to the candidate and discusses its details, as well as the ethics of handling a call. Candidates will not be allowed to play several calls against each other, nor will they be allowed to decline a call which they have previously accepted in order to accept a subsequent call which they feel they may receive. After accepting a call a candidate will not be eligible to receive another call. The accepting of a call actually removes the candidate from the listing of available candidates.

After the placement director delivers the call, the District office and the calling body are notified that the call has been extended. The candidate will notify the

calling body directly regarding his/her decision. Appropriate information will also be communicated to the District office. All assignments are approved by the Council of Presidents acting as the synodical assignments committee.

Initial Entrance into the Educational Ministry. All initial calls to candidates are subject to successful completion of a synodical college program, faculty approval for entrance into the teaching ministry of LCMS, and ratification by the Board of Assignments. After these conditions have been met, placement directors inform District Presidents of the candidates' eligibility for installation. Calling bodies are subsequently granted permission to install by the District President.

After accepting a call, the candidate applies to the District President for membership in the Synod and admission to the teacher roster of the Synod. Upon installation by the calling body and admission to the roster, the candidate has officially entered the church's public educational ministry.

Procedure for Extending a Call to Synodically Trained Educators Already in Ministry

Should the educator chosen be synodically trained (or colloquized) and already engaged in ministry (category two), a solemn call should be extended directly to the person. A solemn call is to be extended by the voting body of a congregation, which may, however, authorize the board of education to carry out this function on behalf of the total parish, especially when extending nontenured calls. Other designated calling bodies may be boards of directors, college electors, delegates of school associations, etc.

Calls extended to men and women may be permanent (continuous, with tenure) or temporary (noncontinuous, without tenure). The calling body should notify the District office to whom the call was extended and its resulting acceptance or declination. The person accepting the call should request a peaceful release from the current position and also request the District office for a transfer to the District of the calling body. The newly arrived educator should be installed into the new position of ministry after authorization has been requested and received from the District President.

Procedure for Engaging Nonsynodically Trained Educators

In the event a nonsynodically trained person (categories three or four) is selected, an offer to engage the person, with or without tenure, is to be extended directly to the person. Most congregations authorize the board of education to extend such offers upon the advice of the principal and their own considered judgment.

Upon acceptance of an offer the new employee is classified as a "lay educator" (teacher, director of education, etc.) and may be publicly installed into office. The District office should be notified of the acceptance and installation by the organization. Lay educators should

be encouraged to complete a colloquy program at one of the synodical teachers colleges.

"And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Eph. 4:11-12 RSV).

Action: Adopted (7).

(Discussion was begun in Session 5).

To Provide for Faculty Exchange

RESOLUTION 6-15

Overture 6-51 (CW, p. 268)

(The committee withdrew this resolution and placed Overture 6-51 into Resolution A.)

PRESENT WORDING

G. ADMISSION TO THE DEACONESS MINISTRY BY COLLOQUY

4.91 Colloquy Board for the Deaconess Ministry

The Colloquy Board for the Deaconess Ministry shall consist of a Vice-President of the Synod appointed by the President of the Synod, the Director of Training, and the Executive Director of the Lutheran Deaconess Association. The Vice-President of the Synod shall be chairman of the board.

4.92 Functions

The Colloquy Board for the Deaconess Ministry shall—

- a. direct the synodical activity in matters of colloquies for the deaconess ministry in keeping with standards set by the Lutheran Deaconess Association according to regulations adopted by the Synod;
- b. establish the standards for admission to the deaconess ministry of the Synod by colloquy;
- c. recommend applicants for acceptance into the deaconess ministry of the Synod to the Council of Presidents acting as the Board of Assignments.

4.93 Applications Directed to Executive Director of the Association

- a. Applications of candidates for the deaconess ministry shall be directed to the Executive Director of the Lutheran Deaconess Association.
- b. Only such applicants shall be considered as meet the entrance requirements of the colloquy program of the Lutheran Deaconess Association.

4.94 Applications Referred to Colloquy Board

- a. The Executive Director of the Lutheran Deaconess Association, on receipt of an application, shall transmit the application to the Colloquy Board for the Deaconess Ministry. The application shall be accompanied by the following documents:

To Revise Bylaws re Deaconess Programs

RESOLUTION 6-16

Overture 6-49 (CW, pp. 266—268)

WHEREAS, The 1979 synodical convention resolved that a deaconess program be instituted at Concordia, River Forest, Ill.; and

WHEREAS, Concordia College, River Forest, Ill., instituted a deaconess program beginning fall 1980; and

WHEREAS, The present wording in the synodical *Handbook* describes regulations for certification by colloquy to the deaconess ministry according to conditions existing prior to the 1979 synodical convention; therefore be it

Resolved, That Concordia College, River Forest, Ill., be approved for certifying deaconess candidates by colloquy; and be it further

Resolved, That the synodical *Handbook*, Bylaws 4.91 through 4.98, be revised as follows:

PROPOSED WORDING

G. ADMISSION TO THE DEACONESS MINISTRY BY COLLOQUY

4.91 Colloquy Board for the Deaconess Ministry

The Colloquy Board for the Deaconess Ministry shall consist of a Vice-President of the Synod appointed by the President of the Synod and one representative from each of the entities preparing deaconesses for The Lutheran Church—Missouri Synod. The Vice-President of the Synod shall be chairman of the board.

4.92 Functions

The Colloquy Board for the Deaconess Ministry shall—

- a. direct the synodical activity in matters of colloquies for the deaconess ministry according to regulations adopted by the Synod;
- b. establish the standards for admission to the deaconess ministry of the Synod by colloquy;
- c. approve for admission to the colloquy program for the deaconess ministry those applicants who meet the preliminary requirements;
- d. make a full report of its activities to every convention of the Synod.

Delete 4.93

4.94 Application for Admission

- a. Application for admission into the colloquy program shall be directed to one of the entities preparing deaconesses for the Synod. The application shall be accompanied by the following documents:

1. an autobiographical statement by the applicant, setting forth clearly her background and her reason for wishing to qualify for the deaconess ministry in the Synod;

2. official transcripts of the applicant's secondary, collegiate, and professional training and a full description of noncredit academic work done by the applicant;

3. testimonials as to Christian character and life, personality, ability, and previous service from no fewer than three competent references who have known and observed the applicant for at least two recent years;

4. reports of health examinations required by the Lutheran Deaconess Association.

b. The District President shall assure the Colloquy Board of his endorsement of the applicant.

c. The Lutheran Deaconess Association shall approve the applicant before the Colloquy Board can act favorably on the application.

4.95 Publication of Applicant's Request

After the Executive Director of the Lutheran Deaconess Association has furnished the Colloquy Board for the Deaconess Ministry with the required documents and the board has assured itself that the applicant qualifies for the colloquy program, the board shall publish the request of the applicant in an official periodical of the Synod. If no valid objection is filed within 4 weeks after the notice of the application has been published, the Colloquy Board shall proceed with the colloquy program.

4.96 Requirements for Certification of Eligibility

a. Four years of college training leading to a bachelor of arts degree with a major in theology, or approved equivalent, and a year of supervised internship shall be considered the quantitative minima for admission to the deaconess ministry by colloquy.

b. Readiness for admission to the deaconess ministry shall be demonstrated according to standards established by the Lutheran Deaconess Association and approved by the Colloquy Board for the Deaconess Ministry by:

1. an acceptable level of achievement in the area of general education;

2. satisfactory completion of a well-rounded and comprehensive training in theology;

3. fulfillment of a minimum of one year's residence at the deaconess terminal program at Valparaiso University;

4. satisfactory completion of a supervised internship year.

c. Before being declared qualified for the deaconess ministry in the Synod, applicants shall submit to

1. an autobiographical statement by the applicant, setting forth clearly her background and her reason for wishing to qualify for the deaconess ministry in the Synod;

2. official transcripts of the applicant's collegiate and professional training and a full description of noncredit academic work done by the applicant;

3. testimonials as to Christian character and life, personality, ability, and previous service from no fewer than three competent references who have known and observed the applicant for at least two recent years;

b. The preparatory entity shall forward the application together with all required documents to the following for their recommendation: the President of the District in which the applicant resides and the individual members of the Colloquy Board for the Deaconess Ministry.

c. The preparatory entity shall submit for publication in an official periodical of the Synod the request for colloquies of all persons whose applications have been approved by the District President and the Colloquy Board for the Deaconess Ministry. If no valid objection is filed within four weeks after the publication of such notice, the colloquy procedure may continue.

d. The preparatory entity shall appoint an adviser for the applicant and an examining committee.

e. The adviser shall assist the applicant in arranging the appropriate qualifying program and, when all requirements have been met, recommend the applicant to the examining committee for a review of her competency and readiness for admission to the office of the deaconess ministry. Ordinarily the adviser shall participate in the final oral examination.

Delete 4.95

4.96 Requirements for Certification of Eligibility

a. Four years of college training leading to a bachelor of arts degree with a major in theology, or approved equivalent, and a year of supervised internship shall be considered the quantitative minima for admission to the deaconess ministry by colloquy.

b. Readiness for admission to the deaconess ministry shall be demonstrated according to standards approved by the Colloquy Board for the Deaconess Ministry by:

1. an acceptable level of achievement in the area of general education;

2. satisfactory completion of a well-rounded and comprehensive training in theology;

3. fulfillment of a minimum of one year's residence at one of the educational institutions where deaconesses are prepared for The Lutheran Church—Missouri Synod;

4. satisfactory completion of a supervised internship year.

c. After the successful completion of the residency and internship each applicant shall submit to a

and satisfactorily pass a written and oral examination in the areas of deaconess service.

d. Applicants who have satisfactorily passed their examination shall be given a certificate of eligibility by the Colloquy Board.

4.97 Placement

Each applicant whom the board declares qualified for the deaconess ministry shall be assigned her first placement by the Council of Presidents acting as the Board of Assignments.

4.98 Report to the Convention

The Colloquy Board for the Deaconess Ministry shall render a full report on its activities to each convention of the Synod.

written and oral examination in the areas of deaconess service.

d. The examining committee shall recommend to the faculty of the school or college for endorsement those applicants who have successfully passed the written and oral examinations.

e. The school or college certifying the applicant as a candidate for the deaconess ministry shall

1. report its action to the deaconess colloquy board and the President of the District in which the applicant resides, and

2. publish a report of its favorable action in an official periodical of the Synod.

4.97 Placement

Each applicant whom the board declares qualified for the deaconess ministry shall be assigned her first placement by the Council of Presidents acting as the Board of Assignments.

Delete 4.98

Action: Adopted (10).

(The committee substituted "entities" for "educational institutions" in 4.91 and 4.94; "preparatory entity" for "educational institution" in 4.94 b, c, d; and "institutions where deaconesses are prepared" for "institutions preparing deaconesses" in 4.96.)

To Prevent Decrease in Present Percentage of College Support

RESOLUTION 6-17A

Overtures 6-40A—F, 6-42 (CW, pp. 262, 263—264)

WHEREAS, The Board for Higher Education postulates adopted by the 1979 convention state that "the schools of Synod are gifts from God and need to be nourished and nurtured according to the Scriptural principles of stewardship"; and

WHEREAS, The ministries of the LCMS depend greatly for their personnel, organization, and education upon the colleges of the Synod, and the report of the Board for Higher Education demonstrates that a high percentage of candidates to the pastoral ministry are supplied from collegiate preministerial programs; and

WHEREAS, The Synod in its 1979 convention also reiterated its intention to provide "increased support for its colleges and seminaries in order that the proclamation of the Gospel of Christ may grow and flourish among us and in all the world" (Res. 6-01A); and

WHEREAS, The percentage of synodical financial support supplied for the operating budget of our synodical schools decreased from an average of 45 percent in 1965 to an average of 25 percent at present and continues to decrease; and

WHEREAS, History teaches that many colleges in the United States formerly owned and operated by church denominations have become increasingly secularized as church support and control diminished; and

WHEREAS, Our Synod is historically committed to

the objective of providing its own programs of training for its pastors, teachers, and other church workers; therefore be it

Resolved, That the Synod in convention state that it will not permit any further decrease in the financial support of its programs of professional training and that the Synod by this resolution commit itself to maintain no less than a 25-percent level of financial support of operational expenses at its system of colleges beginning in the fiscal year 1982—83; and be it further

Resolved, That the Synod go on record as reaffirming the worth of its system of higher education and that it thank God for the many blessings He has showered upon the church through its programs of preparation of professional leaders for the church; and be it finally

Resolved, That the congregations of the Synod be urged to commit themselves to greater financial support of the Synod so that these resolves may be carried out.

Action: Adopted (10).

(Discussion was begun in Session 7. An amendment which called for funding colleges at a 25 percent level and would authorize the Board of Directors to borrow funds for that purpose, if necessary, was declined. The delegates also declined to strike the first resolved.)

To Increase Percentage of Seminary Budget Support

RESOLUTION 6-18A

Overtures 6-41A—C, 6-42 (CW, pp. 262—264)

WHEREAS, The Lutheran Church—Missouri Synod

has always been zealous and enthusiastic in promoting and supporting the colleges and seminaries that it established to provide training for professional workers; and

WHEREAS, The synodical support for the St. Louis seminary declined from 62.5 percent in 1969—70 to 39.6 percent in 1979—80, with a projected drop to 32.1 percent in 1980—81, and the Fort Wayne seminary experienced a similar decline, from 55 percent in 1969—70 to 38.1 percent in 1980—81; and

WHEREAS, There has been a substantial increase in tuition and fees paid by the students, which has caused genuine hardship on many of them; and

WHEREAS, The solicitation of individuals and congregations by the seminaries may well impinge on the stewardship activities of the Synod and its Districts; and

WHEREAS, Such solicitations have imposed an additional drain on the seminary's resources of time, talent, and treasures, which had to be divided to the raising of funds rather than to more appropriate needs; and

WHEREAS, History teaches that seminaries tend to become independent in their planning when they are forced to provide more and more of their own support; and

WHEREAS, The reduced subsidies have limited the seminary's ability to call the necessary faculty members, to hire badly needed staff people and to pay adequate salaries; therefore be it

Resolved, That the Synod instruct the Board for Higher Education to provide 40 percent of the educational and general budget of the two seminaries for the 1982—1983 fiscal year; and be it further

Resolved, That the Synod instruct the Board for Higher Education to increase the support granted to the

seminaries by no less than an additional 5 percent per year until the Synod is providing at least 65 percent support for the educational and general budget of the two seminaries; and be it further

Resolved, That the Synod authorize and instruct the Board of Directors to allocate the necessary funds to make this level of support possible for the two seminaries without decreasing the funds needed to provide for the present level of support for the preparation of full-time church workers at synodical colleges; and be it finally

Resolved, That the congregations of the Synod be urged to commit themselves to greater financial support of the Synod so that these resolutions may be carried out.

Action: *Adopted (10).*

(The committee changed "1981—1982" to "1982-1983" in the first resolved.)

To Strengthen Colloquy Program

RESOLUTION 6-19

Report 6-02 (CW pp. 232—233); Overtures 6-17—6-18 (CW, pp. 255—256)

WHEREAS, The Lutheran Church—Missouri Synod has traditionally maintained higher standards for entrance into the pastoral ministry; and

WHEREAS, The shortage of pastors brings pressure to hasten the certification of workers for the field; and

WHEREAS, The Synod in its eagerness to provide workers for a wide variety of ministries might be inclined to seek shortcuts by lowering the standards for certification; and

WHEREAS, Such a lowering of standards would not benefit the Kingdom and the Synod; therefore be it

Resolved, That Bylaw 4.61b be changed to read:

PRESENT WORDING

4.61 Program of Instruction

b. After admission to the pastoral colloquy program, up to 2 full academic years of instruction at one of the Synod's theological seminaries, including not less than one full year in residence, as well as a vicarage under synodical auspices, shall be expected of:

1. ministers, or candidates for the ministry, in good standing in non-Lutheran Christian church bodies;
2. graduates of a non-Lutheran seminary in good standing in a synodical congregation;
3. graduates of the Synod's teachers colleges who have had at least 5 years of successful experience as a Lutheran teacher or director of Christian education.

PROPOSED WORDING

4.61 Program of Instruction

b. After admission to the pastoral colloquy program, not less than 2 full and up to 3 full academic years of instruction at one of the Synod's theological seminaries, including not less than one full year in residence, as well as a vicarage under synodical auspices, shall be expected of:

1. ministers, or candidates for the ministry, in good standing in non-Lutheran Christian church bodies;
2. graduates of a non-Lutheran seminary in good standing in a synodical congregation;
3. graduates of the Synod's teachers colleges who have had at least 10 years of successful experience as a Lutheran teacher or director of Christian education.

Action: *Adopted as amended (10).*

(Amendment: 10 years' service required instead of 5. A motion to reconsider Res. 6-19 in Session 11 was defeated.)

To Consider Employment of Black Faculty and Professional Staff

RESOLUTION 6-20A

Overture 6-46 (CW, p. 265)

WHEREAS, An accelerated recruitment program focused on the potential Black professional church workers has been launched by our church; and

WHEREAS, Such a recruitment program should result in a greatly increased number of Blacks in the secondary schools, colleges, and seminaries of our Synod; and

WHEREAS, Black faculty and/or Black advisers have proven to be very helpful in communicating with the Black students and in offering them a support base; and

WHEREAS, The number of Black faculty and professional staff in our system of colleges and secondary schools is appallingly negligible; therefore be it

Resolved, That each college and seminary be encouraged to continue considering employment of at least one Black faculty or professional staff member; and be it further

Resolved, That the seminaries and colleges be instructed to cooperate with the work of the Commission on Black Ministry for this purpose; and be it finally

Resolved, That the report on the status of this resolution be included in the report of the Board for Higher Education to the next convention.

Action: Adopted (14).

To Reaffirm Need to Revise and Enrich Program for Training of Pastors and Teachers for Black Ministry

RESOLUTION 6-21

Overture 6-47 (CW, p. 265)

WHEREAS, A large number of individuals will be entering the ministry of The Lutheran Church—Missouri Synod over the next 10 years; and

WHEREAS, Many of these persons will be serving urban Black and integrated parishes for the foreseeable future; and

WHEREAS, The curricula at the synodical institutions should equip the individuals to serve effectively in such parishes; therefore be it

Resolved, That the 1981 convention instruct synodical institutions to confer with the Black Ministry Commission and representatives of ethnic minority groups to include courses and experiences reflecting the culture of Blacks and other ethnic groups.

Action: Adopted (14).

To Develop Additional Forms of Training for Church-Vocation Workers

RESOLUTION 6-22

Overture 6-48 (CW, p. 265)

WHEREAS, Changing times and changing communities (e.g., ethnic, inner-city, rural, urban, suburban, apartment, single-parent, senior citizens) require new ideas for ministry for the church to go, teach, and baptize; and

WHEREAS, New forms of ministry need people to be properly trained to make new mission outreach a successful reality; and

WHEREAS, Present forms of church-worker training do not always meet the needs of the community to be served; therefore be it

Resolved, That the Synod in convention direct the Board for Higher Education to develop additional forms of training for church-vocation workers in special areas of ministry; and be it further

Resolved, That congregations in areas where such training is deemed necessary actively pursue the calling and commissioning of such specially trained church-vocation workers; and be it finally

Resolved, That congregations encourage interested persons to take such special training so that the mission of God's church can be furthered in the world.

Action: Adopted (14).

To Require Parish Experience Before Call to Seminary

RESOLUTION 6-23

Overture 6-67 (CW, pp. 271—272)

WHEREAS, The overall concern of The Lutheran Church—Missouri Synod seminaries is to train future pastors to share the Gospel of Jesus Christ in local congregations and communities; and

WHEREAS, The professors of these seminaries should be able to give proper guidance on how to work in local congregations and communities; therefore be it

Resolved, That ordinarily Boards of Control not call a pastor to teach in a seminary until that pastor has completed some years of service as a parish pastor.

Action: Adopted (14).

(An amendment to drop "ordinarily" and to require at least three years of parish service failed.)

To Increase Recruitment of Pastors and Male Teachers

RESOLUTION 6-24

Report 6-01 (CW, pp. 227—232)

WHEREAS, The Lord has blessed the Synod with a gratifying increase in the number of pastoral candidates

available, though not yet sufficient to take full advantage of the many opportunities to move forward in mission; and

WHEREAS, There had been a decline in the number of pastors serving the Synod from 1976 to 1979 (a net loss of 973); and

WHEREAS, There still is a continuing decline in the number of male teachers serving the Synod (1976—1979 a net loss of 201); and

WHEREAS, The resolutions passed by recent conventions of the Synod, relative to the recruitment of professional church workers have been relatively ineffective; therefore be it

Resolved, That the Synod in convention instruct the Board for Higher Education to increase its efforts in recruitment, and to increase and upgrade the materials available, that the materials be multicultural in nature, and that the BHE request the Board of Directors to allocate funds to make possible the production of these materials; and be it further

Resolved, That the Synod instruct the Districts to require their recruitment personnel to participate fully in the training programs made available by the BHE and to share what they gain from these programs with the congregations; and be it further

Resolved, That the Synod instruct the Districts to require their recruitment personnel to use extensively the materials supplied by the BHE and other agencies within the Synod, and to make maximum distribution of these materials a high priority; and be it finally

Resolved, That we express our thanks and praise to God for His continuing blessing in the gifts of faithful pastors and teachers to His church.

Action: *Adopted as amended (14).*

(Amendments approved by common consent: "that the materials be multicultural in nature" and "and other agencies within the Synod." The convention declined to remove "male" from the title.)

To Encourage Continuing Education

RESOLUTION 6-25A

Overture 6-68 (CW, p. 272)

WHEREAS, Various professions recognize the ongoing need for an organized program of professional growth by requiring their members to meet certain standards regularly in organized programs of continuing education; and

WHEREAS, All professional church workers face the urgent need to continue growing in theology and its proper application in practice; therefore be it

Resolved, That all professional church workers be encouraged to take advantage of presently existing programs of continuing education available to them; and be it further

Resolved, That all congregations be urged to make time available to their professional church workers for

continuing education, and provide the necessary funding from their own or other resources; and be it further

Resolved, That the Board for Higher Education be charged to convene a committee including representatives of the college seminaries and parishes to study and draw up a suggested plan of continuing education workshops and seminars; and be it further

Resolved, That the President of the Synod expand the present continuing education committee, comprised of himself and the executive secretaries of the Board for Higher Education and Board of Parish Education, to include representatives of the colleges, seminaries, and parishes, to study and draw up a suggested plan of continuing education workshops and seminars; and be it finally

Resolved, That this committee report through the President of the Synod to the next convention of the Synod.

Action: *Adopted (14).*

To Modify the Church-Work Deposit-Fee Requirement

RESOLUTION 6-26

Overture 6-71 (CW, p. 272)

WHEREAS, A form of church-work deposit fee has been a synodical requirement for all church-work students; and

WHEREAS, The eligibility of some schools and their students for state funds has been brought into question by the synodical church-work deposit-fee policy; therefore be it

Resolved, That the Board for Higher Education be authorized to modify the policy for selected institutions or grant an exemption from the church-work deposit-fee requirement as the needs of the various institutions require.

Action: *Adopted (10).*

To Discontinue the Declaration of Intent Form

RESOLUTION 6-27

Overture 6-70 (CW, p. 272)

WHEREAS, The synodical requirement that all students enrolled in synodical education institutions who are preparing for church-work occupations must annually complete the Declaration of Intent form has jeopardized the eligibility for various federal and state funds on the part of students and our educational institutions; therefore be it

Resolved, That the Board for Higher Education be authorized to discontinue the requirement of the Declaration of Intent form in the synodical educational institutions.

Action: *Adopted (10).*

To Observe Anniversaries of Synodical Colleges

RESOLUTION 6-28

Reports 6-01—6-16 (CW, pp. 227—255); Overture 6-72 (CW, pp. 272—273)

WHEREAS, Notice of the Centennial of Concordia College, Bronxville, N.Y.; Concordia College, Milwaukee, Wis.; and of St. Paul's College, Concordia, Mo. has been received; and

WHEREAS, Concordia College, Portland, Oreg., observed its 75th anniversary in 1980, and Concordia College, Edmonton, Alta., Canada, will observe its 60th anniversary in 1981; therefore be it

Resolved, That these anniversaries be observed by the Synod during the next biennium; and be it further

Resolved, That the Secretary of the Synod be instructed to write letters of congratulations to each of the schools named above; and be it finally

Resolved, That the celebration committee of each school be encouraged to pursue appropriate plans for celebration among the congregations of the synodical Districts in the appropriate geographical area.

Action: Adopted (14).

To Thank Donors of Funds for Special Building Projects

RESOLUTION 6-29

Report 6-09 (CW, p. 242)

WHEREAS, Special building projects at synodical institutions of higher education are necessary for growth and progress on our campuses; and

WHEREAS, These projects cannot be funded totally by synodical allocation, but are often funded through gifts of persons dedicated to Christian higher education; therefore be it

Resolved, That the Synod in convention thank and praise God for educational gifts and endowments from His servants throughout the Synod; and be it further

Resolved, That the Board for Higher Education at the request of the institution be directed to communicate the gratitude of the Synod to each of these donors.

Action: Adopted (14).

To Restore Funds to the Board for Higher Education Budget

RESOLUTION 6-30

Overtures 6-40A—F, 6-42 (CW, p. 262)

WHEREAS, The Board of Directors was instructed by previous convention action to eliminate deficit spending; and

WHEREAS, The Board of Directors was forced, in May 1981, to reduce the budget for the Board for Higher

Education by \$1,000,000, since sufficient funds were not available; and

WHEREAS, Our synodical schools were required to make faculty contractual commitments in accordance with Bylaw 6-53 e prior to the time this action was taken; and

WHEREAS, Our synodical schools are therefore obligated to financial commitments which will require deficit spending by those least able to bear it, with no savings to the Synod and the possible threat to their accreditation; and

WHEREAS, The Lord has richly blessed Forward in Remembrance so that the deficit of the Synod will soon be reduced by a total of \$5,000,000, thereby providing significant relief for the synodical treasury; and

WHEREAS, A plan for funding the mission of the Synod is under consideration, a plan which under God's blessing could result in a major increase in funds available for the programs of the Synod; therefore be it

Resolved, That for the fiscal year 1981—82 the Board of Directors be authorized and instructed to borrow up to \$1,000,000 if necessary, adding this amount to the budget of the Board for Higher Education as a first step toward achieving the goal of restoring the budget to its original level; and be it further

Resolved, That the synodical schools be instructed to cooperate and participate in the proposed plan for funding the mission of the Synod.

Action: Adopted (10).

(By common consent "minimum" was changed to "total" in the fifth whereases.)

To Clarify Relationship of Concordia College, Edmonton, to the Synod

RESOLUTION 6-31

Report 6-01 (CW, pp. 227—232)

WHEREAS, The Synod in 1977 resolved that Concordia College, Edmonton, Alta., be owned by the Alberta-British Columbia District and governed by the Alberta-British Columbia and the Manitoba and Saskatchewan Districts of the LCMS until otherwise determined by the Synod in convention (Dallas, Resolution 6-05A); and

WHEREAS, Questions have arisen regarding the relationship of the college to the Synod; and

WHEREAS, A proper understanding of this relationship is important so that the college might continue in its service to the church as an institution for training church workers and providing general Christian education; therefore be it

Resolved, That the Synod in convention affirm Concordia College, Edmonton, Alta., as a school which is an agency of the Synod, the ownership of which has been delegated by the Synod to the Alberta-British Columbia District, and the governance of which has

RESOLUTIONS

been delegated by the Synod to the Alberta-British Columbia District and the Manitoba and Saskatchewan District, to be exercised through a Board of Regents, in consultation with the Board for Professional Education

Services in its coordinating role for Higher Education within the Synod.

Action: *Adopted (14).*

7. PARISH SERVICES

To Encourage the Synod to Do More to Meet the Needs of Persons Who are Mentally Retarded

RESOLUTION 7-01

Overture 8-07 (CW, p. 305)

WHEREAS, There are still congregations that do not utilize programs for teaching and evangelizing persons who are mentally retarded; therefore be it

Resolved, That the Commission for Services to the Mentally Retarded launch a vigorous campaign to encourage congregations to become more aware of the needs and capabilities of persons who are mentally retarded so that they might find greater acceptance and involvement in the life of the parish; and be it further

Resolved, That congregations be encouraged to identify families of persons who are mentally retarded and provide meaningful support so that such families may maintain a level of active involvement in the congregation; and be it further

Resolved, That the commission include in this campaign the materials needed for teaching and evangelizing; and be it further

Resolved, That the Synod encourage its congregations to take an active interest in legislation pertaining to the lives and activities of persons who are mentally retarded; and be it further

Resolved, That the Synod recognize the need of providing education for all professional workers in the area of mental retardation; and be it finally

Resolved, That the Synod encourage the Board for Higher Education in consultation with the Commission for Services to the Mentally Retarded to give attention to the recruitment and specialized training of full-time professional workers in the field of mental retardation.

Action: Adopted (6).

To Update the 1943 Translation of Luther's Small Catechism and the Exposition Thereof

RESOLUTION 7-02

Overture 7-19 (CW, p. 297)

WHEREAS, The Board of Parish Education has encouraged the Synod to work toward updating the wording of the 1943 translation of the Enchiridion (Luther's Small Catechism); and

WHEREAS, The 1943 edition of the exposition of Luther's Small Catechism is a concise summary of the chief parts of the Christian doctrine; and

WHEREAS, Many confirmands find the 1943 edition of the catechism difficult to understand because the language of the King James translation is not common-

ly used today and the exposition reflects that language; and

WHEREAS, There are newer translations of the Bible; therefore be it

Resolved, That the Synod in convention direct the Board of Parish Education to study the updating of the Enchiridion and the exposition of the 1943 edition of Luther's Small Catechism (commonly known as the blue catechism); and be it further

Resolved, That the Board of Parish Education present the results of this study with a plan of action to the next convention of the Synod.

Action: Adopted (9).

To Use Both Synodically Adopted Small Catechism Translations

RESOLUTION 7-03

Report 3-01, Appendix A; Overture 7-18 (CW, pp. 157, 297)

WHEREAS, In 1967 the Synod adopted for use in our congregations (Res. 7-04) *Luther's Small Catechism in Contemporary English*; and

WHEREAS, The Commission on Theology and Church Relations has presented a helpful critique of *Luther's Small Catechism in Contemporary English*; therefore be it

Resolved, That the Synod encourage congregations to evaluate their use of *Luther's Small Catechism in Contemporary English* in the light of the critique supplied by the CTCR; and be it further

Resolved, That the Synod encourage the Board of Parish Education to utilize the 1943 translation of Luther's Small Catechism in the production of its Christian education materials.

Action: Adopted as amended (6).

(Amendment: "either *Luther's Small Catechism in Contemporary English* or" was deleted from the final resolved.)

To Support Lutheran Youth Fellowship and Other Parish Youth Ministries

RESOLUTION 7-04

Report 7-02, Overture 7-22 (CW, pp. 287, 298)

WHEREAS, An increasing number of young people are becoming involved in the total ministry of their parish; and

WHEREAS, Young people are living out their lives as members of the church now, as they proclaim and serve their Lord; and

WHEREAS, Effective youth ministry needs to happen in the parish on a day-to-day basis; therefore be it



The young!

Resolved, That all congregations be strongly encouraged to join Lutheran Youth Fellowship; and be it further

Resolved, That all congregations be encouraged to develop a youth ministry committee or board; and be it further

Resolved, That all congregations continue to train their adult workers involved in youth ministry by using materials available from the Board of Youth Ministry office; and be it finally

Resolved, That all congregations thank the Lord for the effective ministry that is happening as youth and adults work together in the ministry of the congregation.

Action: *Adopted (6).*

To Support the Expanded 1983 Youth Gathering

RESOLUTION 7-05

Report 7-02, Overture 7-23 (CW, pp. 287—288, 298)

WHEREAS, The 1980 youth gathering was a highly successful event; and

WHEREAS, There is a strong need to continue to provide fellowship gatherings for our young people to come together in praise and study; and

WHEREAS, Not everyone who wished to attend the 1980 youth gathering could attend because of space limitations; therefore be it

Resolved, That the Synod strongly support the expanded 1983 synodical youth gathering being planned for Aug. 13—17, San Antonio, Tex., and encourage our young people to attend.

Action: *Adopted (6).*

To Involve Youth in Decision-Making Processes

RESOLUTION 7-06

Report 7-02 (CW, p. 288)

WHEREAS, Young people are the church of today as well as the church of tomorrow; and

WHEREAS, God has blessed young people as well as adults with gifts for ministry; and

WHEREAS, The church is God's people, including youth and adults in ministry together; therefore be it

Resolved, That congregations, Districts, and the Synod be strongly encouraged to involve young people in decision-making processes in order that their voice can be heard and that their gifts can be used for the glory and honor of Christ Jesus; and be it further

Resolved, That the Board of Youth Ministry continue to develop models and structures to enable parishes, Districts, and the Synod to involve youth in meaningful ministries along with adults.

Action: *Adopted (6).*

To Reaffirm Youth Ministry as Emphasis for 1983 Convention

RESOLUTION 7-07

Report 7-02 (CW, p. 287)

WHEREAS, Youth ministry in the Synod is continuing to grow and develop positively through the Spirit's guidance; and

WHEREAS, Lutheran Youth Fellowship is becoming a strong youth organization in the Synod; and

WHEREAS, Another synodical youth gathering is being planned for 1983; therefore be it

Resolved, That Synod reaffirm 1979 Res. 7-12, which designates youth ministry as the major emphasis at the 1983 synodical convention; and be it further

Resolved, That special materials which present the Law and the Gospel to meet specific needs in areas such as abortion, the draft, drug and alcohol abuse, and premarital sex, be developed to involve our parishes in youth ministry emphases during that year.

Action: *Adopted as amended (6).*

(Amendment: the descriptive clause in the second resolved.)

To Further Support Youth Ministry Among Minority Communities

RESOLUTION 7-08

Overture 7-24 (CW, p. 298)

WHEREAS, The Board of Youth Ministry and its staff have been supportive of the concerns and needs of the Black Lutheran community and have always offered their resources and staff to support and assist the ministry of the youth of the Black Lutheran community; and

WHEREAS, There is still a need for minority persons to work with the board and staff of Youth Ministry to help The Lutheran Church—Missouri Synod meet the needs and concerns of our youth more effectively; therefore be it

Resolved, That the Board of Youth Ministry, as staff position vacancies occur, be encouraged to consider appointing a minority person to the staff and to work in close cooperation with the minority communities (Black, Hispanic, Indian, and others); and be it further

Resolved, That the Board of Youth Ministry be encouraged to continue its programs among the minorities and work in close cooperation with the Black

Ministry Commission, the Hispanic desk on the Board for Missions, the American Indian Council, and others; and be it finally

Resolved, That Districts, Circuits, and congregations be encouraged to promote and coordinate the ministry with our youth and young adults of minority heritage.

Action: *Adopted (9).*

To Place Emphasis on the Christian Family

RESOLUTION 7-09

Overtures 7-20—7-21 (CW, pp. 297—298)

WHEREAS, The Scriptures stress with great frequency the importance of the family in the affairs of the church and the world; and

WHEREAS, The roles and responsibilities of members of the family in setting standards and transmitting values and in supporting and sustaining other members of the family are all part of our Lutheran heritage; and

WHEREAS, In recent years developments in a rapidly changing social order have burdened the family with new problems, have eroded traditional values and confronted the Christian family with new problems and challenges; and

WHEREAS, Lutheran families, too, have felt the pressures, have on occasion succumbed to the forces that destroy the family, and have experienced the conflicts projected in confrontation with values that stress individuality and subjectivity at the expense of the family; and

WHEREAS, The Board of Parish Education of The Lutheran Church—Missouri Synod has designated 1981 as the "Year of the Christian Family"; therefore be it

Resolved, That the Board of Parish Education utilize studies, as needed, to determine the issues that confront the families of our Synod, especially the interrelated concerns of the aged, the young, and other members of the family; and be it further

Resolved, That efforts be made to communicate concerns of Lutherans regarding families and family values to the media and to policymakers in society charged with program development and funding of activities that have major family-related implications.

Action: *Adopted as amended (9).*

(Amendment: to remove from the first resolved the direction to utilize "the published findings of the White House Conference on Families and other" studies.)

To Provide Spot Announcements on TV

RESOLUTION 7-10

Overture 7-27 (CW, p. 299)

WHEREAS, Certain congregations, Circuits, and

Districts of our Synod have made excellent use of spot announcements on television for the proclamation of the message of the church; and

WHEREAS, There is a great need throughout the country for greater exposure to such spiritual announcements; and

WHEREAS, Such media materials can be produced less expensively in quantity by the Synod for use in all the Districts of the Synod; therefore be it

Resolved, That The Lutheran Church—Missouri Synod through the Board for Public Relations produce such television spot announcements captioned for the deaf for use by congregations, Circuits, and Districts.

Action: *Adopted as amended (9).*

(Amendment: insertion of "captioned for the deaf.")

To Provide Annual Allocations for Scholarly Research Committee

RESOLUTION 7-11

Overture 7-25 (CW, p. 298)

WHEREAS, Scholarly research is an indispensable part of our Lutheran confessional and Biblical mission and witness to our society; and

WHEREAS, The Synod very wisely created such a research program in 1948 by establishing a Scholarly Research Committee, presently functioning as a subcommittee of the Commission on Church Literature; and

WHEREAS, The Synod made possible long-range research projects by establishing the necessary funds to be supplied on a continuing basis, first, by a large grant from the Centennial Thankoffering and then by regular allocations from synodical funds; and

WHEREAS, By Res. 7-23 (*Convention Proceedings*, p. 187) the Dallas convention authorized "an annual appropriation of \$25,000 in addition to the amount set aside as the Scholarly Research Fund for the development and republishing of materials deemed necessary for the church by the Commission on Church Literature"; and

WHEREAS, The Board of Directors of the Synod did not include in the budgets from 1978 forward any such authorized amount; therefore be it

Resolved, That the Synod in convention strongly urge the Board of Directors to allocate an annual amount of \$25,000 to the Commission on Church Literature for its Scholarly Research Committee beginning with the 1982—1983 fiscal year; and be it further

Resolved, That the Commission on Church Literature be encouraged to seek a grant of \$100,000 from individuals, foundations, and funding agencies to compensate for the lack of funds during the last four years.

Action: *Adopted (9).*

To Deal with Teacher and Director of Christian Education Call Procedures

RESOLUTION 7-12

Overture 7-10 (CW, p. 295)

WHEREAS, The teachers in our schools and directors of Christian education in our congregations receive divine calls to their positions; and

WHEREAS, The teachers and directors of Christian education in their doctrine and life are the responsibilities of the District President (*Handbook* 3.45); and

WHEREAS, Questions have arisen as to proper procedures for changes in position; therefore be it

Resolved, That the Synod in convention direct the Board of Parish Education to clarify the methods and procedures available to a teacher or director of Christian education when a change of position appears to be needed or appropriate; and be it further

Resolved, That these methods and procedures be communicated through District education leaders to teachers and directors of Christian education throughout the Synod.

Action: *Adopted (9).*

To Increase Teachers' Salaries

RESOLUTION 7-13

Overture 7-13 (CW, p. 296)

WHEREAS, The salaries of teachers in The Lutheran Church—Missouri Synod are generally less than salaries paid to persons holding comparable positions in public education; and

WHEREAS, The constantly increasing cost of living is ever present with us; and

WHEREAS, Some teachers are forced or choose to leave the teaching ministry because of low salaries; therefore be it

Resolved, That congregations, associations, and Lutheran high school boards of control be encouraged to study and evaluate what they pay their teachers; and be it further

Resolved, That congregations, associations, and Lutheran high school boards of control be encouraged to establish salary scales equal to those paid in their local public school districts.

Action: *Adopted (14).*

To Decline Overture 7-15 (To Publish Christian Textbooks)

RESOLUTION 7-14

Overture 7-15 (CW, p. 296)

WHEREAS, The cost of production, the preparation of programs for all levels of Christian day schools, the

limited resources of personnel, and the limited market for publication of a series of Christian textbooks make it impractical to consider this program at this time; and

WHEREAS, Some Christian textbooks produced by our Board of Christian Education are available; therefore be it

Resolved, That Overture 7-15 be declined.

Action: Adopted (14).

To Defend Our Parochial Schools from Public Encroachment

RESOLUTION 7-15

Overtures 7-11A—B (CW, p. 295)

WHEREAS, The Lutheran Church—Missouri Synod has from its beginning emphasized the importance of its Christian day schools as vital agencies of the church in transmitting the faith and establishing religious values; and

WHEREAS, The Constitution of The Lutheran Church—Missouri Synod (Article III, 5) stresses as one of the major objectives of the Synod the establishment and maintenance of parochial schools; and

WHEREAS, The Lutheran Church—Missouri Synod in 1965 urged its congregations and members to engage in a more active public role in the discussion and formation of public policy related to Christian education; and

WHEREAS, Christian day schools have been faced with increasing cost burdens; efforts to deny minimal assistance and support; allegations that the maintenance of parochial schools may not be in the public interest; repeated confrontations on such important safety and welfare services as busing, remedial instruction, testing, and counseling services; and

WHEREAS, In the past biennium proposed changes in Internal Revenue Service regulations have arisen involving tax exemptions of contributions by parents to parochial schools and an effort to impose on parochial schools new burdens of proof that recently established parochial schools do not engage in racial discrimination; and

WHEREAS, The United States Congress has withheld funding for the implementation of such newly proposed IRS regulations but has not established as policy a commitment to sustain the current tax status of parochial education; therefore be it

Resolved, That The Lutheran Church—Missouri Synod reaffirm the commitment to the important reli-

gious role played by its parochial schools in the lives of its youth, its homes, and its churches; and be it further

Resolved, That the Synod—

1) continue its emphasis on parochial schools as religious institutions;

2) clarify its position that parochial schools are engaged in training children for Christian citizenship;

3) urge its pastors, teachers, boards, and members to witness publicly regarding the goals, values, and nature of its parochial schools;

4) urge its pastors, teachers, boards, and members to communicate these views to elected and appointed public officials who are charged with making and administering public policy related to parochial education;

5) urge its pastors, teachers, boards, and members to inform their elected public officials of their personal support for those public policies and laws that encourage and permit the church to carry on its mission of religious education without fiscal and/or administrative policy restrictions; and

6) request its Board of Parish Education to provide current information immediately and also summary reports at the next convention of the Synod on progress made to sustain and protect our parochial schools from encroachment by the enactment of new public policies.

Action: Adopted (14).

To Encourage Teaching of Creation

RESOLUTION 7-16

Overture 7-12 (CW, pp. 295—296)

WHEREAS, The concept of evolution is being taught in many public schools as being factual and as the only possible origin of the universe; and

WHEREAS, Many Christian people of our nation accept the concept of a special creation as the origin of the universe including all plant life, animal life, and human life (Gen. 1—2, Heb. 11:3); and

WHEREAS, The Board of Parish Education sent a copy of the 1979 convention Res. 9-02A (To Allow Concept of Special Creation to Be Taught in Public Schools) to all state boards of education; therefore be it

Resolved, That each congregation of The Lutheran Church—Missouri Synod study the 1979 convention resolution as it applies to its own parish situation and also emphasize the Biblical doctrine of creation on all levels of parish education.

Action: Adopted (14).

8. SOCIAL MINISTRY

To Intensify Resettlement of Refugees

RESOLUTION 8-01

Overtures 8-11, 8-13 (CW, pp. 305—306)

WHEREAS, The Lutheran churches of the United States and Canada have carried on effective programs of refugee resettlement through the Department of Immigration and Refugee Services of LCUSA and Canadian World Relief; and

WHEREAS, More than 465,000 refugees have come to the U.S. since April 1975, of which number Lutherans have resettled approximately 15% (15,295 persons in 1980); and

WHEREAS, The number of refugees (people who are victims of war, disaster, or oppression from hostile governments) in our world currently stands at about 15 million (1½ million in Somalia and approximately 16,000 Haitians in Florida); and

WHEREAS, The Lord of the church has encouraged His people to "reach out to the stranger" and to "demonstrate hospitality"; and

WHEREAS, Recently the congregations of our Synod have not responded with a sufficient number of sponsorships; and

WHEREAS, Assistance to the oppressed and the refugee needs to be viewed as part of the ongoing social ministry of our church; therefore be it

Resolved, That The Lutheran Church—Missouri Synod commend the governments of the United States and Canada and call upon them to continue their involvement in the resettlement of many refugees from around the world; and be it further

Resolved, That this convention encourage our members and our congregations to become sponsors (assuring persons of housing, employment, and assistance for daily needs for a limited period of time) of refugee persons through the programs of Lutheran Immigration and Refugee Service.

Action: *Adopted* (12).

To Alleviate World Hunger

RESOLUTION 8-02

Report 8-01 (CW, pp. 301—305)

WHEREAS, One of the key problems which people of the world face today and in the decade ahead is that of hunger and malnutrition; and

WHEREAS, Hunger, malnutrition, disease, illiteracy, and poverty are the enemies that continue to claim more than five million people each year, most of whom are children under the age of five; and

WHEREAS, These conditions exist because of natural disasters, exploitation of human beings, inadequate means for distribution, overpopulation of certain areas, and insufficient technology; and

WHEREAS, Our Lord has clearly spelled out His will regarding feeding the hungry, showing mercy to the poor, and helping the needy; therefore be it

Resolved, That we encourage our congregations and their members to discuss the subject of hunger and human needs in Bible classes; Christian day schools; worship services; women's, men's and youth organizations and to generously support the World Relief/World Hunger programs of the Board of Social Ministry and World Relief.

Action: *Adopted* (8).

To Convene Conference on Social Need

RESOLUTION 8-03

Overtures 8-03, 8-09 (CW, pp. 304—305)

WHEREAS, Rapid changes are occurring in society that affect the physical, mental, spiritual, and social conditions of our Christian people as well as our total population; and

WHEREAS, The church must give attention to its total ministry in the changing conditions of our world; and

WHEREAS, The Scriptures reminds us that we are to "do justly, to love mercy, and to walk humbly with our God" (Micah 6:8); and

WHEREAS, Planning for the various facets of ministry is essential if our church is to make an appropriate and effective witness of Christ's concern and love; therefore be it

Resolved, That the staff of the Board of Social Ministry and World Relief be directed to consult with the Board of Directors of the Synod to seek funds to convene a national conference of top LCMS policy-makers (Board of Directors, administrators, heads of departments, Black Ministry Commission, District social ministry staff and chairpersons, and representatives of the Synod's schools) to study the topic "The Church in Service to Society," exploring the theological and practical concepts of Luther's two kingdoms; and be it further

Resolved, That the conference review the Social Ministry Affirmations and make appropriate recommendations through the Board of Social Ministry and World Relief to the Synod.

Action: *Adopted* (8).

To Search for Funding for a Staff Person for Ministerial Health

RESOLUTION 8-04

Report 8-02 (CW, p. 304)

WHEREAS, The Board of Directors of the Synod, charged with budget responsibilities, was financially unable to engage a full-time staff person in the area of ministerial health, as resolved in Res. 8-03 of the 1979 convention; and

WHEREAS, Such assistance to many professional church workers and their families continues to be a demonstrated need; therefore be it

Resolved, That the Board of Directors of the Synod continue to search for funding for a staff person to provide ongoing leadership, training, and guidance in relation to the health of professional church workers and their families; and be it further

Resolved, That the Commission on Ministerial Health and the Board of Social Ministry and World Relief pursue with the Board of Directors of the Synod the possibility of implementing this position with a shared staff person.

Action: *Adopted (8).*

(The convention defeated an amendment asking the Concordia Health Plan to consider funding such a staff person.)

To Encourage Donation of Kidneys and Other Organs

RESOLUTION 8-05

Overture 8-12 (CW, p. 306)

WHEREAS, We accept and believe that our Lord Jesus came to give life and to give it abundantly (John 10:10); and

WHEREAS, Through advances in medical science we are aware that at the time of death some of our organs can be transplanted to alleviate pain and suffering of afflicted human beings (see Gal. 6:10); and

WHEREAS, Our heavenly Father has created us so that we can adequately and safely live with one kidney and can express our love and relieve the unnecessary prolonged suffering of our relative; and

WHEREAS, We have an opportunity to help others out of love for Christ, through the donation of organs; therefore be it

Resolved, That our pastors, teachers, and DCE's be encouraged to inform the members of The Lutheran Church—Missouri Synod of the opportunity to sign a Universal Donor Card (which is to authorize the use of our needed organs at the time of death in order to relieve the suffering of individuals requiring organ transplants); and be it further

Resolved, That we encourage family members to become living kidney donors; and be it further

Resolved, That the program committees of pastors and teachers conferences be encouraged to include

"organ and tissue transplants" as a topic on their agendas; and be it finally

Resolved, That the Board of Social Ministry and World Relief seek ways to implement this program so that the entire Synod may join in this opportunity to express Christian concern.

Action: *Adopted (9).*

To Work for Fair Housing

RESOLUTION 8-06

Overture 8-21 (CW, p. 308)

WHEREAS, Current overall housing patterns and some real estate practices continue to perpetuate segregated housing patterns among Blacks, Hispanics, native Americans, and others, even though such segregation is against the law; and

WHEREAS, The trend toward separate societies of Black and white tragically continues despite the warnings and suggestions of the Kerner Report of the 1960s; and

WHEREAS, Different racial and cultural groups are "deprived" when they do not personally know one another; and

WHEREAS, Legislative processes alone have not resulted in fair housing for everyone; and

WHEREAS, The Lord requires of us that we "do justice" (Micah 6:8) and our Savior calls Christians "the salt of the earth" (Matt. 5:13); therefore be it

Resolved, That all members, congregations, and Districts of The Lutheran Church—Missouri Synod be encouraged to work for fair housing for all Americans and aliens; and be it further

Resolved, That the synodical and District boards of social ministry be urged to provide guidance to Lutheran Christians in making fair housing a reality.

Action: *Adopted (12).*

(In presenting the resolution the committee added "and aliens" to the first resolved.)

To Oppose Racism and Violence

RESOLUTION 8-07

Report 8-01 (CW, pp. 301–303)

WHEREAS, The rending of human life through violence, malice, or murder is of grave concern to members of our congregations; as Christians we value the life, creation, dignity, and worth of each person; and

WHEREAS, We are greatly concerned for the safety of the children in the city of Atlanta, where 28 Black children and young adults have had their lives violently taken as of May 24, 1981; and

WHEREAS, Throughout our country there has been increased violence, a sickness that must be fully addressed; on March 30 a young man attempted to assassinate the President of the U.S.A., seriously injuring



Deaf delegate and interpreter

four persons; every 13 seconds a handgun is sold in the U.S.A., and violent crimes are on the rise in every major city, a trauma also to surviving relatives, friends, and others in the community; and

WHEREAS, The increase in violence is mixed with another grave dimension—the growing number of murders of minority persons, racially motivated, particularly the number of Black persons; these incidents are juxtaposed with a new emergence of the Ku Klux Klan and other similar groups which have gained acceptance in segments of many communities; therefore be it

Resolved, That we reaffirm our earlier statements against racism and violence and call upon our congregations to reaffirm clearly their affirmation of human life and dignity for all persons and all races; and be it further

Resolved, That we challenge our congregations to work for an end of racial violence in their communities, their states, and country; and be it finally

Resolved, That we invite our members to respond, as they are able, to support Lutheran ministries to seek long-term solutions to the problem in their areas.

Action: *Adopted (12).*

(The convention declined to remove the reference to handguns in the third whereas.)

To Minister to Disabled Persons and Their Families

RESOLUTION 8-08

Overtures 8-04—8-06 (CW, pp. 304—305)

WHEREAS, Our Lord Christ ministered to all people regardless of race and condition of life in His teaching and healing; and

WHEREAS, He commands that we minister to all people, including those in the church with various disabilities such as physical handicap, blindness, deafness, mental retardation, and those with learning disabilities; and

WHEREAS, The year 1981 is designated as the Inter-

national Year of Disabled Persons, which The Lutheran Church—Missouri Synod endorsed as partner with the national committee recognizing such a year; and

WHEREAS, Our congregational leaders as well as parishioners should seek those with disabilities and their families in order to bring the Gospel to them and also to assist them to find help and resources available in all communities to combat and alleviate problems of disability; therefore be it

Resolved, That all congregations minister to members with disabilities and their families through increased parish awareness and involvement; and be it further

Resolved, That congregational trustees and elders look to the removal of barriers which might deny or limit access to any disabled member and visitor; and be it finally

Resolved, That aid and assistance also be sought in this regard from Districts and synodical boards and commissions.

Action: *Adopted (12).*

To Respond to Needs of Aging Members of the Christian Family

RESOLUTION 8-09

Overture 8-14 (CW, p. 306)

WHEREAS, The Lutheran Church—Missouri Synod has given much attention and concern to the problems of its older members through the establishment of new nursing homes and care facilities, in the fiscal support of established facilities, and in suggesting approaches to enable the frail elderly to achieve independent living in the security of their own homes; and

WHEREAS, The Board of Social Ministry and World Relief has developed some programs such as Project Compassion to respond to some of the needs of the aging; and

WHEREAS, The White House Conference on Families developed a number of recommendations related to the concerns of the aging, suggesting greater involvement of the religious community; and

WHEREAS, The 1981 White House Conference on Aging will offer many suggestions designed to improve the quality of life for older citizens; therefore be it

Resolved, That The Lutheran Church—Missouri Synod direct its Board of Social Ministry and World Relief to study the recommendations of the White House Conference on the Family and the White House Conference on Aging to determine the relevance and applicability of their findings and to report to the Board of Directors with proposals that implement such recommendations as are feasible and relevant to our constituency.

Action: Adopted (12).

(An amendment to delete the last two whereases and the resolved and to substitute a new resolved was declined.)

To Decline to Support Documentation for Undocumented Aliens

RESOLUTION 8-10

Overture 8-10 (CW, p. 305)

WHEREAS, On the one hand, Christ has commanded us to love our neighbors as ourselves, and for many of us undocumented aliens are residents of our local neighborhoods; and

WHEREAS, On the other hand, to support documentation for undocumented aliens involves political decisions for which the church has neither adequate knowledge nor divine mandate on which to make a judgment; therefore be it

Resolved, That the members of the Synod be reminded of their duty to show Christian compassion to undocumented aliens and not to exploit them but to help them seek legal documentation; and be it further

Resolved, That the overture to support documentation for undocumented aliens be respectfully declined.

Action: Adopted (12).

(The committee added to the first resolved the words: "but to help them . . .")

To Affirm Pastoral Care to Institutionalized Persons

RESOLUTION 8-11

Overture 8-15 (CW, p. 306)

WHEREAS, Approximately 30 million persons enter various hospitals and institutions each year; and

WHEREAS, More than four million persons are confined in city and county jails each year; and

WHEREAS, Our church has traditionally provided chaplains, deaconesses, and trained volunteers to share the love of Christ and to provide pastoral and spiritual concern for the patients, residents, and inmates in the public and private institutions of America; and

WHEREAS, Many states and institutions, recognizing the therapeutic value of pastoral-care departments, provided funds for chaplains, but more recently, in some areas, have decreased or eliminated the funding for chaplaincy programs for various reasons (church/state issues, fear of lawsuits from persons antagonistic to religion, uncertainty of economic situation, etc.); and

WHEREAS, The Chaplaincy Services Committee of the Board of Social Ministry and World Relief recognizes a dangerous situation in which neither the state, the institutions, nor the church are providing the trained clergy to minister to the millions in our institutions; therefore be it

Resolved, That The Lutheran Church—Missouri

Synod reaffirm the Scriptural mandate (Matt. 25:36; James 5:14) to provide programs of pastoral care by encouraging boards of social ministry of Districts and clusters of local congregations to take steps to assure that present chaplaincy programs be maintained, new ones established, and those that have been discontinued or decreased reinstated where appropriate.

Action: Adopted (12).

(The delegates declined an amendment to urge both seminaries to make mandatory one quarter of clinical education and to urge all pastors to take a quarter of such work.)

To Assist the Poor

RESOLUTION 8-12

Overture 8-20 (CW, p. 308)

WHEREAS, Unprecedented inflation has had an extremely severe effect in the poor communities that we seek to serve; and

WHEREAS, The poor people are the most severely hurt and are often out of touch with helping agencies; therefore be it

Resolved, That the local congregations be encouraged to avail themselves of the services of the existing public and private agencies to alleviate these social conditions by identifying the needs of the poor and providing needed assistance; and be it further

Resolved, That congregations, expressing their faith through acts of kindness, maintain an ongoing involvement with these agencies to facilitate helping the people we serve; and be it finally

Resolved, That the boards of social ministry of the Synod and the Districts prepare materials and conduct workshops to assist the pastors and congregational social ministry committees in locating resources within and outside the congregation to help the poor in obtaining assistance.

Action: Adopted as amended (12).

(The amendment "be encouraged to" was adopted by common consent.)

To Encourage Increased Support for Social Ministry

RESOLUTION 8-13

Report 8-01 (CW, p. 301)

WHEREAS, There has recently been a serious reduction in funds for social service programs; and

WHEREAS, This situation has seriously affected many of the programs of our own social service agencies and institutions, depriving many people of needed assistance; therefore be it

Resolved, That The Lutheran Church—Missouri Synod see the present situation as a call for greater support and sacrificial giving to support and maintain

social service programs under church sponsorship; and
be it further

Resolved, That the Board of Social Ministry and
World Relief utilize its network of District, Circuit, and

congregational social ministry committees to help our
people understand more fully that helping people in
need is a God-given responsibility.

Action: *Adopted (12).*

9. SPECIAL AND SUNDRY MATTERS

To Open Every Ministry to Black Professional Church Workers

RESOLUTION 9-01

Overtures 9-05A—B (CW, p. 313)

WHEREAS, The Synod has an ongoing effort to recruit Black and other minority persons for church vocations; and

WHEREAS, White pastors traditionally have been eligible for calls to all of the ministries in which we have been involved, but Black and other minority clergy generally have been placed in only Black or minority ministries; and

WHEREAS, The placement of Black professional church workers into every facet of ministry will make the ministry of our church more attractive to young men; and

WHEREAS, The placement of Black professional church workers in all areas of ministry will help eliminate the stigma of racism in the placement process of our church; and

WHEREAS, There is ample room to place new Black professional church workers in all fields of ministry; and

WHEREAS, The Mission and Ministry Committee of the Commission on Black Ministry has undertaken the task of planning the deployment of 150 Black pastors over the next 10 years; and

WHEREAS, Resolution 2-20 of the 1962 Cleveland convention states concerning the placement of Black church workers that "the Council of Administrators of The Lutheran Church—Missouri Synod has called attention to the disturbing fact that our membership gains among Negroes in the United States have been less than 17,000 when they should have been 229,000 if they had kept pace with our acquisition among the rest of the population"; and

WHEREAS, The 1962 convention resolved that "We demonstrate our sincerity and expedite our outreach among Negro Americans and other nonwhites . . . by working toward the ideal that our Board of Assignments assign the graduates of our terminal schools to congregations and that they be accepted by them on the basis of Christian character and personal ability, thus making available to the church in every sphere the best that God has provided in personal consecration and fitness, without weakening the church's witness and program"; therefore be it

Resolved, That the Synod affirm the Scriptural principle that race or color must not restrict a trained pastor's field of service, but that all pastors, regardless of race, be given serious consideration for calls to all areas of ministry; and be it further

Resolved, That we move with haste at this time to implement Res. 2-20 of the 1962 Cleveland convention that Black professional church workers be placed in foreign missions, hospital chaplaincies, prison ministries, military chaplaincies, campus ministries, as professors in higher education, and in various executive positions in Districts and the Synod in the next 10 years.

Action: Adopted (12).

To Encourage and Support an Effective Ministry to Military Personnel

RESOLUTION 9-02

Report 9-01 (CW, p. 309); Overture 9-04 (CW, p. 313)

WHEREAS, Our nation's interests and security require that many trained and dedicated citizens in military uniform be ready and willing to give of their personal safety and convenience—and even life itself—for the preservation of our national liberties; and

WHEREAS, Many of these persons in military uniform, on active duty and in the Reserve, are brothers and sisters in Christ, who have responded to our nation's needs as a calling from God in these times of national tensions; and

WHEREAS, Our Lord has called upon us to minister to one another in order to meet the spiritual needs of members of the body of Christ; therefore be it

Resolved, That we call upon our heavenly Father in Christ to extend His hand of protection over our nation and all who serve under its flag; and be it further

Resolved, That we especially ask that His gracious presence attend our church's men and women who represent us in our military forces; and be it further

Resolved, That we commit ourselves to make every effort to extend to our brothers and sisters in military service a meaningful ministry of Word and Sacrament individually, through our congregations, and as members of the Synod; and be it further

Resolved, That we support the ministries of the Armed Forces Commission, and encourage our congregations to utilize fully the services of our Armed Forces Commission in providing ministry to our military members wherever they may be stationed; and be it finally

Resolved, That congregations whose pastors are members of military Reserve forces be encouraged to facilitate their pastor's participation in our nation's military establishment and his fulfillment of special requirements placed upon him by his service.

Action: Adopted (12).

To Commemorate the 500th Anniversary of the Birth of Martin Luther

RESOLUTION 9-03

Report 3-01, IV, D (CW, p. 156); Report 9-02;
Overture 9-06 (CW, pp. 309-313)

WHEREAS, The Scriptures are replete in urging us to remember our spiritual forefathers, notably by the writer of Hebrews: "Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation" (13:7); and

WHEREAS, Nov. 10, 1983, will mark the 500th anniversary of the birth of Martin Luther; and

WHEREAS, The world, the Christian church, and specifically the entire Lutheran church has been immeasurably blessed through God's marvelous and unique gift of a person like Martin Luther; and

WHEREAS, The Lord of the church has specifically showered The Lutheran Church—Missouri Synod with magnificent and eternal blessings through His servant, Martin Luther; therefore be it

Resolved, That The Lutheran Church—Missouri Synod give thanks to Almighty God for the innumerable blessings bestowed upon it through the gift of Martin Luther; and be it further

Resolved, That the President of the Synod appoint a representative committee to plan a God-pleasing celebration and observance of this great half-millennium anniversary, authorizing it to lead the Synod in edifying commemorative programs that will truly give honor to our gracious God and the Gospel of His Son, Jesus Christ; and be it further

Resolved, That the appropriate departments of the Synod prepare truly useful and edifying materials and resources for study and worship, and coordinate the various Lutheran anniversary celebrations conducted throughout the Synod (*Handbook*, 15.45 a 2); and be it finally

Resolved, That the 1983 convention of the Synod commemorate in a special rally the anniversary of the birth of the great Reformer.

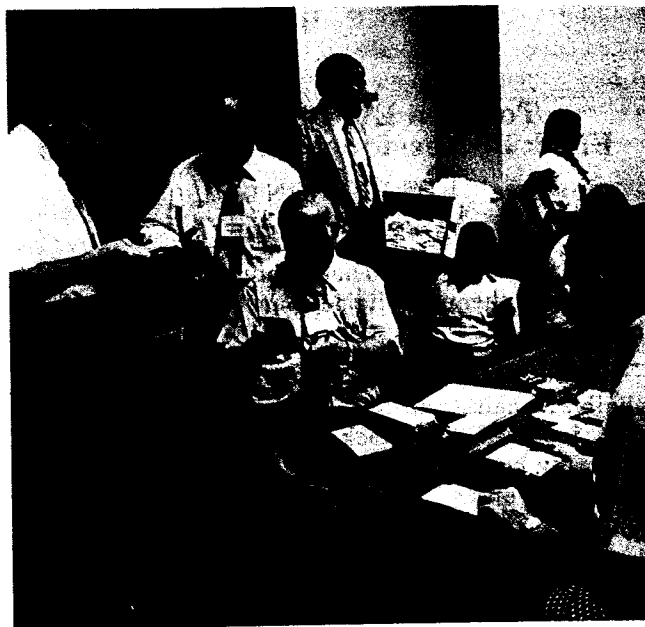
Action: *Adopted (12).*

To Take Note of District Anniversaries

RESOLUTION 9-04A

Report 9-02 (CW, p. 312); Overtures 9-09A-9-10
(CW, p. 314)

WHEREAS, Notification has been received of several



District anniversaries—namely, the 60th of the Alberta-British Columbia, Manitoba-Saskatchewan, and Colorado Districts; the 75th of the Atlantic District and Illinois District which developed into the present three Illinois Districts; and the centennial of the Southern District and of the Minnesota District being celebrated by the Minnesota North and Minnesota South Districts; therefore be it

Resolved, That these anniversaries be noted in the list of significant anniversaries during the next biennium in Report 9-02 (CW, p. 312); and be it further

Resolved, That the year 1982 be especially noted as a centennial celebration year of the Southern and Minnesota Districts.

Action: *Adopted as amended (12).*

(The inclusion of the Minnesota District and the reference to the successors to both the Illinois and Minnesota Districts necessitated a rewrite of the resolution.)

To Receive Report of Commission of Adjudication

RESOLUTION 9-05

Report 9-03 (CW, p. 312)

WHEREAS, The Commission of Adjudication has reviewed and disposed of all matters brought before it; therefore be it

Resolved, That Report 9-03 be received by the convention.

Action: *Adopted (12).*

10. NOMINATIONS

The report of the Committee for Convention Nominations was presented and adopted with several additions and changes necessitated by several reorganization proposals of Task Force II. Other names were placed in nomination from the floor. See Minutes, Session 8.

The Secretary of the Synod reported on the outcome of the nominations balloting by the member congregations for President (see Minutes, Session 2) and for First Vice-President (see Minutes, Session 3).

11. ELECTIONS

The complete results of the elections held during the convention are appended to the Minutes.

12. PROGRAM IMPLEMENTATION

To Encourage Stewardship Consciousness

RESOLUTION 12-01

Report 12-02 (CW, pp. 352—357)

WHEREAS, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3:16); and

WHEREAS, The Lord commissioned His church for all time, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19); and

WHEREAS, He has given His promise, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20); and

WHEREAS, We as members of the LCMS have been embraced by God's love through Jesus Christ our Lord, who "died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (2 Cor. 5:15); and

WHEREAS, Our purpose in life as the redeemed of God in Christ is to carry out the Great Commission given us by our Lord; therefore be it

Resolved, That we as members of the LCMS recommit ourselves to the principles of Christian stewardship as they are stated below:

1. Christians are to grow in the dedication of their lives and resources to Jesus who died and rose again for them;

2. Christians have the privilege and responsibility to live their lives as stewards within a local congregation by sharing resources of time, talents, and treasures so that they can do more together than as individuals;

3. Christians are stewards not only of those resources specifically given to the Lord's work but also of all those gifts entrusted to them by the Lord;

4. Christians are to grow in their understanding of Christ's mission and ministry carried on in their behalf around the world;

5. Christians are to grow in the grace of giving from their regular income and from their accumulated resources;

6. Christians in a congregation are to grow in their skills of effective management of corporate resources; and be it further

Resolved, That under the grace of God and by His indwelling Spirit, we adopt into our personal lives this understanding, that "Christian stewardship is the free and joyous activity of the child of God and God's family, the church, in managing all of life and life's resources for God's purposes" (LCMS Board of Stewardship definition); and be it finally

Resolved, That "the love of Christ constrain us" (2 Cor. 5:14).

Action: *Adopted (10).*

To Thank God for Success of Forward in Remembrance

RESOLUTION 12-02

Preamble

The objectives of Forward in Remembrance were:

1. "To educate and motivate the membership of the church to Forward in Remembrance and its aims, especially in the areas of mission and education and to do so in a religious context with a spiritual thrust."

2. "To ask and then receive from the church's membership cash and pledges of not less than \$40 million."

3. "To assist members to grow in the grace of giving through correct understanding, motivation, and good habits of support developed by the campaign effort."

4. "To organize a corps of church leaders at various levels who will be trained in basic stewardship/fundraising techniques and be available for the church's future use." ("Orientation and Information Material for Action Group Directors")

WHEREAS, These objectives have through the grace of God been fulfilled in many congregations of the Synod; and

WHEREAS, The attainment of these objectives will enable the church to move forward in the area of North American missions, world missions, training of church workers, and debt retirement (as set forth on a schedule on page 14 of "Forward in Remembrance Statement of Mission and Ministry"); therefore be it

Resolved, That we thank God for synodical, District, and sub-District directors, and the action group leaders in the Districts, Circuits, and the congregations for the implementation of the resolve of the Synod and the congregations during the Forward in Remembrance campaign; and be it further

Resolved, That we thank God for the leadership of the Synod, Districts, Circuits, and congregations, and for their efforts to set the goals and objectives before the people for their response; and be it further

Resolved, That the Synod in convention, and each congregation in its house of worship, thank God for moving His people in the Synod to respond through Forward in Remembrance to the opportunities of the church's mission; and be it finally

Resolved, That we in convention show our gratitude to God by asking the President of the Synod to lead us in a special prayer of thanksgiving followed by the singing of the Doxology by the entire convention.

Action: *Adopted (10).*

To Thank Workers for Help in Forward in Remembrance Campaign

RESOLUTION 12-03

Report 4-04 (CW, pp. 195—198)

WHEREAS, Our great God has abundantly blessed the Forward in Remembrance campaign of The Lutheran Church—Missouri Synod; and

WHEREAS, That extraordinary appeal has resulted in the dedicated involvement of thousands of members of LCMS congregations who have freely given of their time and ability; and

WHEREAS, With an announced goal of \$40 million these efforts have to date produced commitments for offerings to the Lord's work in an amount exceeding \$70 million; therefore be it

Resolved, That the Synod commend (1) the President of the Synod, Dr. J. A. O. Preus, who suggested the undertaking and worked tirelessly to insure its success; (2) Dr. Gerhardt W. Hyatt, who provided leadership for the campaign and who served with great dedication and effectiveness; (3) Rev. James Uhrinak, Director of Information for Forward in Remembrance, who directed the development of the education and motivation thrust of the campaign; (4) Dr. Walter Rosin, Mr. John Schuelke, Dr. Norman Sell, Dr. Edward Westcott, and Rev. Marcus Zill, who, together with Dr. Preus and Dr. Hyatt, have comprised the Forward in Remembrance Coordination Committee and have given unstintingly of their time and effort; (5) Community Counselling Service representatives, William Hanrahan, Peter Flynn, and other associated personnel who have demonstrated great skill and diligence in the performance of their duties; (6) Every active person in each role in the campaign administration, and every District President, District official, pastor, professional worker, or layperson cooperating in this extensive effort; (7) those units of the Synod which permitted their personnel to participate.

Action: *Adopted as amended (10).*

(The last point was added by common consent.)

To Protect Confidentiality

RESOLUTION 12-04

Overture 2-26 (CW, pp. 136—139)

WHEREAS, Many of our loyal and faithful brothers and sisters in Christ have made extraordinary sacrifices for the "Forward in Remembrance" effort in response to His love for them; therefore be it

Resolved, That lists of such contributors be protected against an onslaught of fund appeals by maintaining strict confidentiality of such lists, unless specific releases are obtained from the original donors.

Action: *Adopted (10).*

To Encourage Growth in the Grace of Giving

RESOLUTION 12-05

Report 12-02, Rec. 1 (CW, p. 356); Overture 12-05 (CW, p. 364)

WHEREAS, The Lutheran Church—Missouri Synod at its 1979 convention in St. Louis took action that its mission budget be increased 100% beyond inflation during the decade of the 1980s; and

WHEREAS, Other resolutions of the Synod call for upgrading the funding of the church and aiding members of congregations to grow in the grace of giving; and

WHEREAS, The membership of the church has been made aware of the many opportunities for proclaiming the Gospel through the educational and motivational phase of Forward in Remembrance; and

WHEREAS, The people of God within the parishes of the LCMS are ready and willing to heed this call to witness and to give; therefore be it

Resolved, That during the next biennium every congregation in the LCMS be encouraged to contact every member (individually or in a group setting) for their stewardship commitment and response; and be it further

Resolved, That, God willing, during the next biennium all members of LCMS congregations be urged to give proportionately, moving toward or beyond tithing, by annually increasing their regular giving by at least 1% of their *personal* income, e.g., 2% to 3%, 10% to 11%; and be it finally

Resolved, That congregations be urged to share their increase by annually increasing the percentage of given funds remitted to the District and the Synod accordingly.

Action: *Adopted (10).*

(In the second resolved the committee added "at least" and inserted the two examples.)

To Encourage Stewardship Training

RESOLUTION 12-06A

Report 12-02 (CW, pp. 352—357)

WHEREAS, The communicant giving of our personal disposable income has decreased from 3 percent to 2 percent since 1960 (one generation), resulting in an estimated annual loss of one-quarter billion dollars for investment in the Lord's work by congregations, Districts, and the Synod, thereby curtailing many inreach and outreach programs; and

WHEREAS, We "know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor that we through His poverty might be rich" (2 Cor. 8:9); and

WHEREAS, Stewardship embraces the entire response of the Christian to the grace of the Lord, and we are encouraged to *grow* in this grace of Christian giving also (2 Cor. 8:7); therefore be it

Resolved, That we urge the Board for Higher Education, in consultation with the Boards of Control and the faculties of our seminaries and teachers colleges to initiate a required course on the Biblical principles of Christian stewardship to include the theology of responsible monetary management as well as the methods by which congregational, District, and synodical work programs are funded, and, if deemed necessary, to utilize qualified stewardship personnel for these purposes; and be it further

Resolved, That we encourage the attendance of pastors and congregational stewardship leaders at STEM (Stewardship Training Enables Mission) seminars and other stewardship-training seminars in their areas, arranged by their District/Synod stewardship departments; and be it further

Resolved, That we encourage each congregation to expedite an ongoing program of joyful stewardship on the congregational, group, and personal levels; and be it finally

Resolved, That we especially encourage a stewardship education and training program be introduced in the childhood years and continued on the youth levels in the parish. "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22:6).

Action: *Adopted (10).*

To Accept Report of Executive Planning Group

RESOLUTION 12-07A

Overture 12-03 (CW, pp. 357-363)

WHEREAS, The report of the Executive Planning Group has been submitted as a synodical guideline for the ongoing planning process to establish short- and long-range goals for The Lutheran Church—Missouri Synod; and

WHEREAS, This process will identify specific programs for the Synod in a prioritized manner to be implemented according to available resources in the best interest of the church and the kingdom of our Lord; therefore be it

Resolved, That the convention adopt the report of the Executive Planning Group; and be it further

Resolved, That this convention authorize a planning/coordinating committee to assist the Synod's Board of Directors, Council of Presidents, and Council of Administrators in the planning process recommended in this report; and be it further

Resolved, That the planning/coordinating committee observe the following principal components of the following master plan:

1. It should be a guide based on the most accurate information available;
2. It should be flexible, to allow change as necessary;

3. It should promote a rational flow of planning activities through:

- a. A comprehensive framework through which one part may properly relate to all the others and the whole;
- b. A disciplined framework through which to proceed with precision and with a proper regard for priorities; and
- c. A projective framework through which to achieve a better relationship between the goals of the LCMS and the systems used to realize them;

4. It should invite a maximum number of elected leaders in the congregations and Districts of the Synod to provide responsible input into the decision-making process;

5. It should identify the program work of the Synod and its Districts with related planning units in order that each such unit may develop recommendations on program revisions and priorities in its area; and

6. It should enable the Council of Presidents, Board of Directors, and Council of Administrators to:

- a. Identify priority ministries for the Synod and its Districts; and
- b. Suggest those specific priorities and program changes which will help the Synod in convention to meet the challenges of the 1980s with a prudent use of resources and a minimum of duplication of effort; and be it further

Resolved, That the goals and priorities be reviewed annually; and be it further

Resolved, That beginning in the fall of 1981 the following calendar of activities be used and/or modified if necessary:

By September 30: North American mission executives, Synod and District, have agreed on the new missions to be opened in North America during the coming detailed synodical fiscal year, July 1—June 30 (e.g., by September 30, 1981, decisions are made for the fiscal year July 1, 1982—June 30, 1983). They have projected new missions for the following 3-year and 6-year synodical planning periods, rounding out the 10-year plan. (The projected *new* missions are reviewed annually.)

By September 30: The respective planning units of the Synod—(1) Missions, (2) Parish Services, (3) Higher Education, (4) Communications, (5) Program Administration, Finance, and Support Services, (6) Ecclesiastical Administration—have reviewed the 10-year master plan of priorities and have proposed revised goals for the coming synodical fiscal year and the following 3-year synodical planning periods.

By November 30: The Synod's coordinating and planning group has received the necessary data from the planning groups and has proposed to the Synod's Board of Directors through the Council of Administrators a detailed spending budget for the next synodical fiscal year together with a proposed work program for the following three years and a statement of anticipated needs and goals for the six years after that.

By February 1: Teams of the Synod leaders have visited with teams of leaders in each District and have agreed on Synod/District priorities and the percentage of the District's offerings to be given to the Synod for the coming synodical fiscal year.

By February 15: The Districts have confirmed to the Synod their commitment for the coming synodical fiscal year and estimated resources available for District and Synod ministries for the following three- and six-year synodical planning periods.

By April 15: The Board of Directors has made adjustments as necessary and has notified boards and commissions of those adjustments. The Board of Directors has reported the synodical budget for the coming fiscal year to the members of the Synod.

By May 15: The Board of Directors has responded to any appeal a board, commission, or District may have made questioning the priorities and allocations of funds in the budget for the coming synodical fiscal year; and be it finally

Resolved, That the Executive Coordinating Committee consist of three District Presidents appointed by the Chairman of the Council of Presidents, three lay members chosen from within the Board of Directors by the Board of Directors, five executives from the Synod's major boards represented on the Synod's Council of Administrators appointed by the President of the Synod, and the Synod's President. (Total: 12 members).

Action: *Adopted* (10).

(The committee changed "three executives" to "five.")

To Establish Stewardship and Financial Support Department

RESOLUTION 12-08A

Report 2-01 (CW, pp. 47; 123-126); President's Report; Overtures 2-26, 12-02, 12-07, (CW, pp. 136-139, 355, 364-365)

WHEREAS, Our bounteous Lord has provided His people many opportunities and challenges to expand His church, has blessed them abundantly, expects them to use these blessings with prudent stewardship, and has admonished them to be as wise as the world in the administration thereof; and

WHEREAS, The current financing with regard to missions and ministry within the LCMS, its colleges, seminaries, and Districts has become a maze; and

WHEREAS, Our colleges and seminaries, along with agencies within the Synod have duplicated efforts to raise funds and generate moneys for their programs; and

WHEREAS, "Forward in Remembrance" has indicated that congregations and individuals want less duplication in approach for gifts; and

WHEREAS, The Board of Directors has contracted with Community Counselling Services to conduct at the

earliest practical time an in-depth continuity and planning study in consultation with synodical and District leaders; therefore be it

Resolved, That the Synod combine all stewardship and financial support activities into a new department to replace the present Board of Stewardship and that it be known and recognized as the Stewardship and Financial Support Department responsible to the Board of Directors for the motivation and promotion of giving of time, talents, and treasures, including normal weekly offerings, mission education and promotion, deferred giving, and special gifts; and be it further

Resolved, That this convention endorse the authorization as authorized by the Board of Directors of the special continuity and planning study utilizing both Community Counselling Services and appropriate synodical staff, together with the District Presidents, so as to determine the detailed structure of the department and its programs; and be it further

Resolved, That the Board of Directors, after consultation with the Commission on Constitutional Matters and the Council of Presidents, and with prior consultation and approval of the Presidents of the Districts involved, shall implement such a structure, within the parameters of the adopted Bylaws, such structure to be responsive to the results of the aforementioned study; and be it finally

Resolved, That the following Bylaws be adopted:

VII. RESOURCE DEVELOPMENT AND UTILIZATION

A. STEWARDSHIP AND FINANCIAL SUPPORT

7.01 General

a. The Board of Directors shall have the responsibility for providing operating and capital funds for carrying out the work of the Synod and to that end provide for a Department of Stewardship and Financial Support under the board which will promote stewardship, obtain deferred and special gifts, and coordinate capital drives for the Synod.

7.03 Stewardship Support

In the area of stewardship support the department shall—

a. provide input to other sections in the department to assist them in including proper Scriptural motivation in all special gift and deferred giving programs;

b. provide to the Board for Parish Services advice and materials which will cultivate congregational members to continue to grow in living their lives as faithful stewards of Jesus Christ, effectively carrying out Christ's ministry and mission collectively through congregations and through the Synod and its agencies as well as in their day-to-day personal relationships;

c. provide, in consultation with Districts, materials and training events to aid Districts, pastors, and congregations in effectively teaching the grace of proportionate giving and in promoting their program in the congregation and through the District and the Synod.

7.05 Deferred and Special Gifts

In the area of deferred and special gifts, the department shall—

a. devise Synodwide programs of deferred giving, including legacies, bequests, devises, endowments, foundations, and other trusts for the advancement, promotion, endowment, and maintenance of the Synod and its Districts, colleges, seminaries, and other agencies, and such other causes as may be designated by The Lutheran Church—Missouri Synod Foundation and the Board of Directors of the Synod;

b. provide estate-planning services, materials, and training events in accordance with applicable policies established by The Lutheran Church—Missouri Synod Foundation, to assist estate-planning counselors throughout the Synod in consummating gifts;

c. maintain a current catalog of North American and worldwide missions, and social ministry, higher education, and other projects, on a prioritized basis, which could be funded by special gifts from individuals, congregations, and auxiliaries, and develop prospectuses for use by special gift counselors in making all calls;

d. provide materials and conduct training events to assist both volunteer and salaried special-gift counselors throughout the Synod.

Action: *Adopted as amended (9).*

("Motivation" was added to the first resolved by common consent. The delegates declined to delete the words "mission education and promotion" from the first resolved and also declined to consider a substitute resolution to continue the present structure for funding. In Session 12 the delegates declined to reconsider Res. 12-08A.)

Adopt Personalized Missionary Support Program

RESOLUTION 12-09

Report 1-01 (CW, pp. 1—20)

WHEREAS, Our gracious God has saved us so that we might serve Him and willingly use our talents and abilities to pursue the Great Commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19); and

WHEREAS, This is the mandate which members of the LCMS accept as their mission command; and

WHEREAS, Seventy-one percent (71%) of the world is non-Christian (U.S. Center for World Missions, Pasadena, Calif.); and

WHEREAS, The LCMS has pledged itself with the mission challenge for the 1980s to open 600 new ministries and to increase mission money by 100% plus inflation (Resolutions 1-20 and 1-27A, 1979 *Proceedings*); therefore be it

Resolved, That those congregations of the LCMS or groups of congregations or Circuits which unite to give financial support for missionaries be given the opportunity to pledge themselves to maintain a missionary and his family under the policy of support of the Board for Missions; and be it further

Resolved, That this personalized support for a mission-

ary be understood to be over and above the normal annual support for the District and the Synod; and be it further

Resolved, That the Board for Missions of the LCMS be charged with the planning, direction, implementation, and administration of this mission outreach at home and abroad; and be it finally

Resolved, That the Department of Stewardship and Financial Support in cooperation with the Board for Missions develop the financial structure and mechanics for this program.

Action: *Adopted (10).*

(The committee substituted "structure and mechanics" for "requirements" in final resolved.)

To Balance Budget

RESOLUTION 12-10

Overtures 12-02, 12-06 (CW, pp. 356, 364)

WHEREAS, The Lutheran Church—Missouri Synod has experienced difficulty for a number of years in meeting its mission opportunities due to financial shortages; and

WHEREAS, The Lord of the church continues to open doors in old and new mission fields at home and abroad; and

WHEREAS, A substantial deficit in the operating fund of the Synod has been incurred and continues to affect the Synod in its work for the Lord; and

WHEREAS, It is the desire of the Synod to conduct its fiscal operations in a manner which will enable it to carry out the work so that expenditures do not exceed income; therefore be it

Resolved, That we request each congregation of the Synod to urge its members to raise the giving level by at least 1% of their personal income for the work of the church; and be it further

Resolved, That we urge each congregation of the Synod to remit all mission offerings contributed by the members on a monthly basis to its District; and be it further

Resolved, That we request the cooperation of all the Districts to forward all mission gifts from the congregations to the Synod on a monthly basis in keeping with their percentage adopted for dividing the mission offerings between the District and the Synod (Bylaw 9.02); and be it further

Resolved, That we request the cooperation of all the Districts to invest short-term interest-bearing investment money held in special and surplus funds with the Synod for the financial benefit of both the Synod and the Districts; and be it finally

Resolved, That we urge all synodical officials to maintain a faithful and efficient application of all funds given by members of congregations for the mission and ministry program of the Synod so that a continuance of deficit spending, God willing, may be avoided.

Action: *Adopted (12).*

(The committee inserted "at least" into the first resolved.)

To Clarify Policy of Synodical Spending

RESOLUTION 12-11

Report 12-11 (TB pp. 164—167)

WHEREAS, Resolutions passed at this convention may direct or authorize work involving the expenditure of funds in addition to budgeted work including but not limited to those outlined on pages 164—167 in *Today's Business*; and

WHEREAS, There may not be sufficient funds to implement the work requested by this and past conventions, as well as continue work authorized by past conventions; therefore be it

Resolved, That each resolution adopted at this or any previous convention that does or may involve the expenditure of funds in 1981, 1982, and 1983, excluding expenditures for capital purposes for which borrowing may have been specifically authorized, and excluding the expenditures to the extent directed by Res. 6-30, shall be interpreted and carried out as being mandatory only to the extent that there are current revenues, excluding borrowed funds, available in those years for those purposes.

Action: *Adopted (12).*

(The committee added after "authorized" the words "and excluding the expenditures to the extent . . . Res. 6-30.")

To Update Financial Investment Structure

RESOLUTION 12-12

Report 12-01 (CW, pp. 48, 94—99)

WHEREAS, The Lutheran Church—Missouri Synod manages considerable sums of money under four types of investments that must be recognized in the synodical structure, namely, (1) cash flow investments, (2) trust investments, (3) pension and survivor plan investments, and (4) Church Extension investments; and

WHEREAS, Major changes were approved in Church Extension at the 1979 synodical convention; and

WHEREAS, Changes are desirable in the other three areas of investments to avoid duplication of research and planning; therefore be it

Resolved, That the Treasurer of the Synod, as the trust officer of the Synod, be the prime liaison person between all financial boards, functioning under their appropriate policies and accountable to each such board in that capacity; and be it further

Resolved, That the Board of Trustees for Trust Funds be combined under the Board of Trustees of The Lutheran Church—Missouri Synod Foundation so that the Foundation becomes the Trust Department of the

Synod, thus eliminating duplication between the Foundation and the Board of Trustees of the Synod; and be it further

Resolved, That the responsibilities for the Pension Plan for Pastors and Teachers be transferred from the Board of Trustees for Trust Funds to the Board of Managers—Worker Benefit Plans; and be it finally

Resolved, That the Synod implement this resolution by adopting the following Bylaw changes:

5. The Lutheran Church—Missouri Synod Foundation

2.671 Incorporation

a. The Lutheran Church—Missouri Synod Foundation shall be maintained and controlled by the Synod as a corporate entity organized under the laws of the State of Missouri and shall be operated by a separate Board of Trustees, responsible to the Synod, in accordance with the provisions of its articles of incorporation and corporate bylaws.

b. Any amendments to the articles of incorporation or the corporate bylaws as heretofore adopted shall be subject to approval by the voting members of the Board of Directors of the Synod serving as the Members of the Foundation.

2.673 Membership

The Members of the Foundation shall be the voting members of the Board of Directors of the Synod. The Members shall appoint a Board of Trustees of the Foundation which shall include the President, Secretary, and Treasurer of the Synod and at least 10 other trustees as provided in its bylaws. The principal staff person of the Department of Stewardship and Financial Support shall be advisory to the Board of Trustees and as such shall attend the meetings of the board.

2.675 Functions

a. The primary purpose of the Foundation shall be to serve as the Trust Department of the Synod. It shall manage, conserve, and be responsible for all legacies, bequests, devises, endowments, foundations, annuity gifts, and all other trust funds of the Synod and its Districts, colleges, seminaries, and agencies. It shall also provide such services to congregations, auxiliaries, listed service organizations and others under policies approved by the Board of Trustees.

b. The Foundation Board of Trustees shall maintain and publish written policies approved by the Members of the Foundation, for (1) the negotiation of any qualified deferred-gift devises by the Synod's Department of Stewardship and Financial Support and the development staffs of the Synod's Districts, colleges, seminaries, and agencies and (2) the acceptance of the same by the Foundation. The Department of Stewardship and Financial Support shall be consulted in the development of such policies.

c. The Treasurer as the trust officer of the Synod shall provide staff services to the Foundation. In this capacity he shall function under the bylaws and written policies of the Foundation as well as those of the Board of Directors of the Synod and be accountable to the same.

d. The Foundation shall distribute designated funds in accordance with the contractual instructions of the donor. The distribution of undesignated funds shall be determined by the Members of the Foundation.

e. The Foundation shall be audited annually by independent Certified Public Accountants selected

by the Members of the Foundation. The audit report shall be made available upon request. The auditors shall also provide the Members an annual letter commenting on the administrative and financial controls.

2.677 Other Foundations

Since the Foundation serves all of Synod, no new foundations shall be established by Districts, colleges, seminaries, and agencies without prior approval of the synodical Board of Directors.

6. Worker Benefit Plans

2.681 Board of Managers

The Board of Managers—Worker Benefit Plans shall consist of 11 members, 10 of whom shall be appointed by the Board of Directors: two parish pastors, one teacher, and seven lay persons, at least three of whom should be experienced in the design of employee-benefit plans and the others in the management of benefit-plan investments. The Treasurer of the Synod shall be the 11th member.

When the Board of Managers is carrying out its functions with respect to any such separate plan, it may be designated as the Board of Managers of such separate plan; and when it is carrying out its functions generally, it may be designated as the "Board of Managers—Worker Benefit Plans of The Lutheran Church—Missouri Synod."

2.683 Functions

The Board of Managers shall—

- a. administer the assets and trust funds in the Concordia Retirement Plan, the Concordia Health Plan, the Concordia Survivor Plan, and the Pension Plan for Pastors and Teachers in accordance with the Synod's policies governing the investment of trust funds;
- b. have all general and incidental powers and duties appropriate for the performance of its functions, including the powers and duties set forth in the respective plans, as amended from time to time. It cannot create or amend any plan since such power is vested in the Board of Directors;
- c. make investment decisions at its own discretion or select and utilize investment counsel other than the Board of Managers and select agents and actuaries;
- d. design for Board of Directors approval benefit plans which compare favorably with typical plans in the country while meeting unique needs of the full-time church workers in the Synod;
- e. provide copies of all actuarial, audit, and investment analysis reports to the Board of Directors for information, advice, and counsel;
- f. settle disputes which arise in the enrollment in the plans and the payment of claims and benefits.

2.685 Pension Plan for Pastors and Teachers

The "Pension Plan for Pastors and Teachers of The Lutheran Church—Missouri Synod" is the pension plan established by the Synod as of October 1, 1937, as heretofore or hereafter amended, including the "Special Rules for Workers in Canada" forming a part thereof. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of Board of Managers—Pensions and Support.

2.687 Concordia Retirement Plan

The "Concordia Retirement Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies" is the

retirement plan adopted by the Board of Directors pursuant to Resolution 10-02 of the 45th convention of the Synod, as such plan has been heretofore or may hereafter be amended by the Board of Directors of the Synod. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of the Board of Managers—Concordia Retirement Plan.

2.689 Concordia Health Plan

The "Concordia Health Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies" is the health plan adopted by the Board of Directors pursuant to Resolution 10-02 of the 45th convention of the Synod, as such plan has been heretofore or may hereafter be amended by the Board of Directors. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of the Board of Managers—Concordia Health Plan.

2.691 Concordia Survivor Plan

The "Concordia Survivor Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies" is the plan adopted by the Board of Directors in accord with directives adopted at a prior convention of the Synod (Resolution 10-02 of the 45th convention) to provide for surviving widows and children those benefits previously provided under the Concordia Retirement Plan. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of the Board of Managers—Concordia Survivor Plan.

2.693 Support Program

The Support Program of the Synod is a program of financial assistance to those eligible pastors, teachers, and other professional church workers, and their eligible dependents who are in financial need. This aid is in the form of a gift from the budget funds of the Synod. Eligibility standards shall be determined by the Board of Managers.

2.695 Official Lists

(Same as present 10.31)

Action: Adopted (12).

(Upon advice of legal counsel the committee removed the second sentence of 2.683 b: "It powers and duties shall be subject to applicable state and federal laws governing trusts and benefit plans." The Bylaws adopted above replace the existing paragraphs in the *Handbook*.)

To Reaffirm the Distribution of FIR Moneys According to the Published Formula

RESOLUTION 12-13

WHEREAS, The Forward in Remembrance effort was an extraordinary appeal for World Missions, North American Missions and Ministries, and the training of church workers; and

WHEREAS, Our Lord crowned the FIR effort with extraordinary results; and

WHEREAS, The membership of the Synod has been informed (*The Lutheran Witness and Reporter*) that the first five million dollars (\$5,000,000) of any overage

above forty million dollars (\$40,000,000) plus expenses will be used to reduce the indebtedness of the Synod; and

WHEREAS, It is of utmost importance to retain integrity with the membership which so gratefully responded to the FIR effort; therefore be it

Resolved, That the convention in assembly affirm the FIR statement to limit the debt reduction from the FIR receipts to the sum of five million (\$5,000,000); and be it finally

Resolved, That we praise the Lord of the church for blessing this FIR effort to the extent that the original goal has been exceeded, that we are able to reduce by \$5,000,000 the deficit incurred in prior years for the work of our Lord, and that additional donations beyond any published goals are being joyously given for World Missions, North American Missions and Ministries, and the training of church workers.

Action: *Adopted (10).*

13. REGISTRATION AND CREDENTIALS

See "Registered Delegates and Representatives" and "Tabular Survey," pages 7 and following, as well as Minutes, Sessions 1 and 14.

14. REFERENCE RESOLUTIONS

(Floor committees availed themselves of the opportunity to refer petitioners to certain boards and commissions before bringing their concerns to a convention of the Synod [Resolution A] or to refer them to actions already taken by previous conventions [Resolution B]. Both of these composite resolutions were considered by the convention as part of the agenda-setting process. At that time the convention had the opportunity of amending both resolutions by referring specific items back to a floor committee for their further consideration.)

RESOLUTION A

WHEREAS, The Synod has created many offices, boards, commissions, and departments; and

WHEREAS, It would seem proper that proposals involving such units should ordinarily be directed to them; therefore be it

Resolved, That in the following instances the petitioners direct their concern or proposal as indicated below before bringing them to a convention of the Synod:

Overture or Report	Subject	Board or Commission
Ov. 1-27	Church Growth	Board for Evangelism
Ov. 1-29	Volunteer Evangelism	Board for Evangelism
Ov. 1-33	Members Who Move	Board for Evangelism and Council of Presidents
Ov. 1-37	LCEF Loans	LCEF
Ov. 3-12A-C	Eucharistic Prayer	CTCR
Ov. 3-18	Calling Process	Council of Presidents
Ov. 3-19	Informed Choice	Council of Presidents
Ov. 3-29	<i>Things to Come for Planet Earth</i>	Doctrinal Review
Ov. 3-30A-B	Marriage, Divorce, Remarriage	CTCR
Ov. 3-36	Communing Alcoholics	CTCR
Ov. 3-41	Stand on Insurance	Historical Institute
Ov. 3-90	Lutheran World Federation	CTCR
Ov. 3-101	Rogate Sunday	Comm. on Worship in consultation with CTCR
Ov. 3-103	Worship Supplement	Comm. on Worship
Ov. 3-104	Sunday Pericopes	Comm. on Worship
Ov. 3-105	<i>Joyful Sounds</i>	Doctrinal Review
Ov. 3-107	Lutheran Book of Worship	Council of Presidents
Ov. 4-27	Faculty Salary Adjustments	BHE
Ov. 4-28	Housing for College & Seminary Staffs	BHE
Ov. 6-04	Staffing Needs	BHE
Ov. 6-37	Recruitment	BHE
Ov. 6-38A-B	College Funding	BHE
Ov. 6-39	Financial Disclosure	BHE
Ov. 6-51	Faculty Exchange	BFM & BHE
Ov. 6-59	Evangelism Training	BHE
Ov. 6-60	Foreign Language Programs	BHE
Ov. 6-66	Academic Credentials	Res. & Stat.
Ov. 6-69	Policies for Leaves	BHE
Ov. 7-14	Lord's Supper	BPE
Ov. 7-16	New International Version	CTCR
Ov. 7-17	Translation	Bible Versions Comm.
Ov. 7-26	Official Periodicals	PR and ECOP
Ov. 8-08	Accountability of Agencies	Bd. of Soc. Min.
Ov. 8-19	Human Rights	Bd. of Directors
Ov. 12-01	Treasurer's Report (Colleges)	BHE

Action: Adopted as amended (1).

(Ov. 3-12 A-C were "referred" to the CTCR instead of the Commission on Worship. Ov. 6-51 was added to the list by Committee 6.)

RESOLUTION B

WHEREAS, The Synod in convention has already spoken to certain proposals addressed to this convention; and

WHEREAS, There seems to be no compelling reason to amplify or to revise that previous convention action; therefore be it

Resolved, That in the following instances the petitioners be referred to previous convention action as indicated.

Overture or Report	Subject	Reference Conv. & Res. No.
Ov. 3-25A-B	Woman Suffrage	Denver Res. 2-17
Ov. 3-26A-B		
Ov. 3-27	Women's Ordination	New Orleans Res. 2-07
Ov. 3-28	Equal Rights Amendment	Dallas Res. 3-15
Ov. 3-37	Anti-Semitism	Dallas Res. 3-34
Ov. 3-38	God's Guidance	St. Louis Res. 1-30
Ov. 3-39	Conscientious Objectors	Dallas Res. 3-10A
Ov. 3-44A-B	Reconciliation	St. Louis Res. 3-10
Ov. 3-46	Origins	Denver Res. 2-28
Ov. 3-77A-C	Communion Guidelines	Anaheim Res. 3-06, 6-02
Ov. 3-78		Dallas Res. 3-32
Ov. 3-87	"CCCPCL"	Dallas Res. 3-12
Ov. 3-102	<i>The Lutheran Hymnal and Lessons</i>	St. Louis Res. 7-05
Ov. 3-106	<i>Lutheran Book of Worship</i>	St. Louis Res. 3-01
Ov. 3-108	Service Books and Hymnals	Dallas Res. 3-04A
Ov. 4-13	English District	St. Louis Res. 3-10
Ov. 4-31	Ethnic Groups	Anaheim 4-02A
Ov. 4-37	ELIM	St. Louis Res. 4-10A
Ov. 5-17	Doctrinal Discipline	Anaheim Res. 3-06
Ov. 6-19	Colloquy Issues	Dallas Res. 3-27
Ov. 6-20	Colloquy Seminex Graduates	St. Louis Res. 6-06
Ov. 6-21	Colloquy Seminex Graduates	St. Louis Res. 6-06
Ov. 6-50	Separate Deaconess Program	St. Louis Res. 6-05
Ov. 8-16	Blasphemy . . .	St. Louis Res. 9-01
Ov. 8-18	Withdrawn	
Ov. 9-07	Circularizing Synod	Anaheim Res. 3-06
Ov. 9-08	Official Conference	Dallas Res. 5-30
		St. Louis Res. B
		St. Louis Res 9-03

Action: Adopted (1).

(The delegates declined to refer Ov. 3-27 to the floor committee for action. Ov. 3-45 and Ov. 5-11 were deleted by the respective floor committees. The references for Ov. 9-07 and Ov. 9-08 provided by the committee were overlooked in TB.)

LATE REPORTS AND OVERTURES

(Bylaw 1.27b)

3-45B

To Reassign Responsibility for Suggesting Persons for Doctrinal Review

(The Board of Parish Education submitted an overture on this subject. Later it withdrew the overture for submission of a subsequent overture. This replacement was received later but failed to find its way into the *Workbook*. In fairness we are herewith printing the whereases. The resolved is identical to the resolved of Overture 3-45.)

WHEREAS, The primary concern of Synod's process of doctrinal review is that the doctrine set forth in public materials which speak for our Synod should "be in accord with the Scriptures and the Lutheran Confessions" (*Handbook*, 11.151b, page 215); and

WHEREAS, There have been occasions when this objective has not been achieved, even though the publications in question had gone through the entire present process of doctrinal review (e.g., cases in which the Board of Parish Education has felt compelled to instruct its staff to withdraw certain publications from the market even after some copies had already been sold, along with other cases in which either the sharpness of the Law or the sweetness of the Gospel were lacking in publications already on the market); and

WHEREAS, In the present system names for the position of *doctrinal* reviewer are now suggested by many whose field of expertise is not in the area of Christian doctrine (cf. *Handbook*, 11.155a, page 216) but rather in education, youth work, cross-cultural matters, journalism, etc.; and

WHEREAS, In establishing a process for *doctrinal* review the Synod was not concerning itself with the quality of its publications from the standpoints of these other areas of expertise essential as they may be, but from the standpoint of whether their doctrinal content was in agreement with the Scriptures and the Lutheran Confessions; and

WHEREAS, There are within the Synod three official groups whose area of expertise is Christian doctrine itself, namely, the faculties of our two synodical seminaries and the Commission on Theology and Church Relations; therefore be it

Resolved, . . .

Board of Parish Education
Raymond A. Mueller, *Secretary*

L4-39

To Transfer Salem, Westland, Mich., from English to Michigan District

Salem National Evangelical Church at its quarterly meeting on April 26, 1981, voted unanimously to request

transfer of its membership from the English District to the Michigan District.

This action was taken after both President Bornemann and President Schlecht had met with the Church Council. Letters are being sent requesting transfer and acceptance to both District Presidents.

Salem National Ev. Lutheran Church
Westland, Mich.

Norbert C. Leppanen, *President*
Orval McKnight, *Secretary*
Paavo J. Frusti, *Pastor*

L5-07

To Not Receive Messiah Lutheran Church, Pittsburg, Kans., into Synodical Membership

WHEREAS, Scripture declares (Romans 16:17), "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them"; and

WHEREAS, The synodical *Handbook*, page 94, paragraph 3.109, *Principles of Division*, is violated in that the division that occurred in Zion Congregation in February of 1979 was not the result of outgrowing a facility, nor was it under amiable circumstances, neither was there a need for a mission congregation in Pittsburg, Kans., and such division does disturb the church; and

WHEREAS, Zion and Messiah Congregations are not in doctrinal agreement in such areas as unionistic practices, communing nonmembers, the use of the *Lutheran Book of Worship*; and

WHEREAS, It is the belief also of the ALC pastor, Rev. Conrad Ide, that there is no need for another Lutheran altar in Pittsburg, in view of the numerous churches already represented here; therefore be it

Resolved, That membership in the LCMS be declined to Messiah Lutheran Church of Pittsburg, Kans.

Zion Lutheran Church
Pittsburg, Kans.

William Grotheer, *Chairman*
Henry G. Ludeke, *Secretary*

L5-08

To Receive Trinity Lutheran Church of Litchfield Park, Ariz., into Membership

WHEREAS, Trinity Lutheran Church of Litchfield Park, Ariz., is a newly organized congregation and is incorporated under the laws of the State of Arizona; and

WHEREAS, The Constitution Committee of the Southern California District has reviewed the constitution

and bylaws of the congregation and found them to be acceptable and in agreement with the confessional position of The Lutheran Church—Missouri Synod; and

WHEREAS, The congregation has passed a formal resolution requesting membership in the LCMS; therefore be it

Resolved, That the Synod receive Trinity Lutheran Church of Litchfield Park, Ariz., into membership.

Trinity Lutheran Church
Litchfield Park, Ariz.
Nathan K. Grefrath, *Pastor*

L5-09

To Receive Holy Trinity, La Grange, Ky., and Good Shepherd Kokomo, Ind., into Membership

WHEREAS, Holy Trinity Lutheran Church of La Grange, Ky., and Good Shepherd Lutheran Church of Kokomo, Ind., are newly organized congregations, and have been properly incorporated; and

WHEREAS, The Constitution Committee of the Indiana District has reviewed the constitution and the bylaws of these congregations, and found them to be acceptable and in agreement with the confessional stance of The Lutheran Church—Missouri Synod; and

WHEREAS, These congregations have passed formal resolutions requesting membership in The Lutheran Church—Missouri Synod; therefore be it

Resolved, That The Lutheran Church—Missouri Synod receive Holy Trinity Lutheran Church of La Grange, Ky., and Good Shepherd Lutheran Church of Kokomo, Ind., into membership in the Synod.

Board of Directors
Indiana District
E. H. Zimmerman, *President*
D. W. Biester, *Secretary*

L5-10

To Receive Mountain View, Apache Junction, Ariz., into Membership

WHEREAS, Mountain View Lutheran Church, Apache Junction, Ariz., has requested membership in The Lutheran Church—Missouri Synod as a congregation of the Southern California District; and

WHEREAS, The constitution of Mountain View Lutheran Church has been reviewed by the Constitution Committee of the Southern California District and found acceptable; therefore be it

Resolved, That The Lutheran Church—Missouri Synod receive Mountain View Lutheran Church, Apache Junction, Ariz., into membership.

Mountain View Lutheran Church
Apache Junction, Ariz.
Lucille F. Pyle, *Secretary*
Lorenz H. Spockman, *Pastor*

L5-26

To Adopt Bylaws Regarding Additional Corporations Within the Synod

WHEREAS, A recent opinion and supplemental opinion have been rendered by the Commission on Constitutional Matters with respect to incorporating the church extension fund of the Ohio District; and

WHEREAS, In its supplemental opinion the commission found "uncertainties, possible contradictions, conflicts, complexities, and definite lack of clarity, together with the possibility of legal ramifications," and urgently suggested that the Synod's Board of Directors, operating under its duties (Constitution, Article XI, F), submit to the Synod assembled in convention necessary Bylaw changes or other provisions to provide guidance in this area; and

WHEREAS, The Synod's Board for Church Extension and the Board of Directors of Lutheran Church Extension Fund—Missouri Synod, the corporation created by the 1979 convention of the Synod as an integral part of the Synod which is subject to the Synod's Constitution, believe that all such uncertainties, contradictions, conflicts, complexities, and risk of legal ramifications should be resolved in order that church extension work, both at District level and nationally, can be advanced; and

WHEREAS, The Board of Directors of the Synod believes that the Synod in convention should address these important issues; therefore be it

Resolved, That no District (including, but not limited to, the Ohio District), no seminary or college, and no other corporation at any time now or hereafter existing as part of the Synod may establish or utilize another or other corporations for the purpose of carrying on any activity or activities which have been or might otherwise be carried out by that District, seminary or college, or other corporation of the Synod unless the Synod in convention hereafter expressly authorizes such, or the Synod's Board of Directors, acting for the Synod between conventions, authorizes such; and be it further

Resolved, That such prohibition does not contravene 1979 Resolution 4-02 because such prohibition does not serve to prevent a District from continuing to operate its church extension fund as part of the District; and be it further

Resolved, That any District (including, but not limited to, the Ohio District), seminary or college, or other corporation at any time constituting a part of the Synod which is permitted by the Synod in convention, or the Board of Directors, to establish and utilize another corporation ("new corporation") for carrying out any activity which has been or might otherwise be carried out by such District, seminary or college, or other corporation of the Synod, shall establish such only according to the following procedures and subject to the following conditions:

1. The proposed articles of incorporation and bylaws of such new corporation must be submitted to the

Synod's Board of Directors and approved by it prior to the effective date upon which such new corporation first begins to function, and all subsequent changes in such articles of incorporation and bylaws must be submitted to and approved by the Board of Directors before these changes may be made effective. The purpose to be served by the establishing or utilizing of each new corporation shall be described in detail in a written statement accompanying the articles of incorporation and bylaws. If it is suggested that a new corporation should be established or utilized to reduce or limit legal liability, the statement shall be accompanied by a written legal opinion of a lawyer representing the District, seminary or college, or other corporation of the Synod proposing to establish or utilize such a corporation, which opinion shall include citations of law and reflect an adequate evaluation of the entity and of the Synod of which it is part, which opinion shall state that under the law of the applicable jurisdiction(s) such a result is likely to be attained.

2. The District, seminary or college, or other corporation of the Synod, or its Board of Directors, must be the sole member(s) of the new corporation.

3. The articles of incorporation of such new corporation must provide that the Synod in convention may determine at any time that the new corporation shall be terminated and its assets, subject to its liabilities, restored to the appropriate District, seminary or college, or other corporation of the Synod, or, if that corporation of the Synod is no longer in existence, to the general Synod. The articles of incorporation shall also provide that in the event of dissolution other than by direction from the Synod in convention, the assets of such new corporation, subject to its liabilities, shall be restored to the appropriate District, seminary or college, or other corporation of the Synod, or, if such other corporation is not then in existence, to the general Synod.

4. The articles of incorporation of the new corporation must provide that the Constitution of The Lutheran Church—Missouri Synod is the constitution of that new corporation, that all provisions of its articles of incorporation and bylaws are subordinate to the provisions of the Synod's Constitution, and that the provisions of the Synod's Constitution shall govern in any case of conflict.

5. The bylaws of the new corporation shall provide that the Board of Directors, officers, and all employees and agents of the corporation are subject, as to all activities of the corporation, to the Bylaws of The Lutheran Church—Missouri Synod and resolutions established by the Synod in convention, and that all of the provisions of the Synod's Bylaws and resolutions as to supervision or coordination of personnel or activities will be applicable to the new corporation to the same extent as if the Board of Directors, officers, employees and agents, and activities of the new corporation were directly those of the appropriate District, seminary or college, or other corporation of the Synod.

6. The bylaws of the new corporation shall provide that its assets are "property of the Synod" as that term

is defined in, and to the extent and for the purposes established in, the Bylaws of The Lutheran Church—Missouri Synod, as the same may be changed from time to time.

7. The bylaws of the new corporation shall provide that minutes of its board of directors or other governing board, and regular independently audited financial statements, shall be promptly furnished to the Board of Directors of the appropriate District, seminary or college, or other corporation of the Synod, and the Bylaws of the District, seminary or college, or other corporation of the Synod shall require its Board of Directors to review and either approve or disapprove the content of those minutes and accept or not accept such financial statements (or, if not acceptable, question the data shown in such statements and direct the new corporation to take all appropriate action with respect thereto), not just receive such minutes and financial statements; and be it further

Resolved, That the Synod, having permitted the establishing or utilizing of new corporations only if given prior convention or Board of Directors approval and only according to certain procedures and subject to certain conditions, declares that if a new corporation is established without that prior approval, or without following these procedures, or not in accordance with all those conditions, then in that event the said new corporation shall not be treated as a part of the Synod for any legal or tax purposes; and be it further

Resolved, That the Synod's Bylaw 2.77 with respect to the authority of the Synod's Board of Directors is hereby amended to provide the additional paragraph:

e. The board shall approve the incorporation of any agency of the synod as well as the articles of incorporation and the bylaws, and any subsequent amendments thereto, of such corporations, excluding Districts but including agencies created by the Districts; the Articles of Incorporation and the Bylaws of Districts themselves shall be reviewed by the Commission on Constitutional Matters; and be it further

Resolved, That the Synod's Bylaws are hereby amended to insert the following provision, with the appropriate synodical entity indicated, in present Chapters III and VI, in Subpart D of present Chapter IX, in Subpart A of Chapter XI, and in Subpart C of present Chapter XV:

As used in these Bylaws, unless the context clearly requires otherwise, reference to [District] [educational institution] [Foundation] [Concordia Publishing House] [Concordia Historical Institute] shall mean not only that organization, but also each other incorporated entity, at any time existing, duly established or utilized by it as a corporation operating under the Synod's Constitution; and be it finally

Resolved, That the Synod in convention having addressed itself to those issues that were dealt with by the Commission on Constitutional Matters in its opinion dated July 26, 1980, and its supplemental opinion dated Feb. 19, 1981, both the opinion and the supplemental opinion be recognized as having no force and effect.

Board of Directors

L5-27

**To Receive
Mt. Calvary Lutheran Church,
Polson, Mont., into Membership**

WHEREAS, Mt. Calvary Lutheran Church of Polson, Mont., was newly organized on March 22, 1981, and has been incorporated under the laws of the State of Montana; and

WHEREAS, The Constitution Committee of the Montana District has reviewed the constitution of the congregation and found it to be acceptable and in agreement with the confessional position of The Lutheran Church—Missouri Synod; and

WHEREAS, The congregation has resolved to become a member congregation of The Lutheran Church—Missouri Synod; therefore be it

Resolved, That The Lutheran Church—Missouri Synod receive Mt. Calvary Lutheran Church of Polson, Mont., into membership.

Mt. Calvary Lutheran Church
Polson, Montana
Garry L. Wegner, *President*
Marcia M. Kaercher, *Secretary*
Donald H. Mohr, *Pastor*

L5-28

**To Receive Redeemer Lutheran Church,
Wickenburg, Ariz., into Membership**

WHEREAS, Redeemer Lutheran Church, Wickenburg, Ariz., is a newly organized congregation; and

WHEREAS, The Constitution Committee of the Southern California District has reviewed the constitution and bylaws of the congregation and found them to be acceptable and in agreement with the confessional position of The Lutheran Church—Missouri Synod; therefore be it

Resolved, That The Lutheran Church—Missouri Synod receive Redeemer Lutheran Church, Wickenburg, Ariz., into membership.

Redeemer Lutheran Church
Wickenburg, Arizona
Jerry Bromm, *President*

L5-29

**To Receive Shepherd of Peace,
Irvine, Calif.**

WHEREAS, Shepherd of Peace Lutheran Church, Irvine, Calif., is a newly organized congregation and has been incorporated under the Laws of the State of California; and

WHEREAS, The Constitution Committee of the Southern California District has reviewed the constitution and bylaws of the congregation and found them to be acceptable and in agreement with the confessional position of The Lutheran Church—Missouri Synod; therefore be it

Resolved, That The Lutheran Church—Missouri Synod receive Shepherd of Peace Lutheran Church, Irvine, Calif., into membership in the Synod.

Shepherd of Peace Lutheran Church
Irvine, California
Kenneth Dutro, *President*

REPORTS AND OVERTURES CORRELATED WITH RESOLUTIONS

Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.	Rep. or Overt.	Res. No.
1-01	1-01	2-03—2-07	2-01	3-39	Res. B	4-13	Res. B	6-02	6-19	7-14	Res. A
	1-04A	2-05A—D	2-08A	3-40	5-17	4-14—4-15	4-03	6-04	Res. A	7-15	7-14
	1-07	2-07	2-04A	3-41	Res. A	4-16A—B	4-04	6-09	6-09	7-16	Res. A
	1-09		2-05	3-42	3-19		4-05		6-29	7-17	Res. A
	1-14	2-08A—	2-14	3-43	3-17	4-17	4-03	6-16	6-03	7-18	7-03
	5-04	2-13		3-44	Res. B	4-18—	4-05	6-17—6-18	6-19	7-19	7-02
	5-05	2-14A—	2-01	3-45	3-21	4-20B		6-19	Res. B	7-20—7-21	7-09
	12-09	2-16		3-46	Res. B	4-21	4-07A	6-20	Res. B	7-22	7-04
1-05	1-03	2-17—2-18	2-04A	3-51A—	3-01	4-22A—	4-05	6-21	Res. B	7-23	7-05
1-10—1-11	1-05A	2-19—2-21	2-05	3-71		4-23C		6-22—6-23	6-08A	7-24	7-08
1-12—1-15	1-09A	2-22—2-23	2-12	3-70	3-10	4-24	4-09	6-24—6-34	6-02A	7-25	7-11
1-16—	1-04A	2-24A—B	2-17	3-71	3-01	4-25A—D	4-08	6-35A—	6-04A	7-26	Res. A
1-18H		2-25	2-06	3-72—	3-06	4-26A—D	4-06	6-36F		7-27	7-10
1-19	1-15	2-26	12-08	3-73E		4-27	Res. A	6-37	Res. A	8-01	8-02
1-20—1-22	1-04A		12-05	3-73A—	3-08	4-28	Res. A	6-38A—B	Res. A		8-07
1-23	1-03	2-27	2-03A	3-74		4-29	4-10	6-39	Res. A		8-13
1-24	1-10	2-28	2-01	3-75A	3-06	4-30	4-13	6-40A—F	6-17A	8-02	8-04
1-25—1-26	1-07		2-03A	3-76G		4-31	Res. B		6-30	8-03	8-03
1-27	Res. A		2-06	3-77A—C	Res. B	4-32	4-12A	6-41A—C	6-18A	8-04—8-06	8-08
1-28	1-08		2-23	3-78	Res. B	4-33—4-34	4-14	6-42	6-17A	8-07	7-01
1-29	Res. A			3-79	3-04	4-35	4-17		6-30	8-08	Res. A
1-30	1-11	3-01	3-01	3-80	3-06	4-36	4-18		6-18A	8-09	8-03
1-31	1-12		3-02	3-81	3-15	4-37	Res. B	6-43—6-45	6-05A	8-10	8-10
1-32	1-06		3-03A	3-82	3-08	4-38	4-01		6-06A	8-11	8-01
1-33	Res. A		3-05	3-83—3-84	3-07	L4-39	4-15		6-07A	8-12	8-05
1-34	1-13A		3-06	3-85—	3-03A	5-02	5-01	6-46	6-20A	8-13	8-01
1-35—1-36	1-02		3-07	3-86C		5-03	5-01	6-47	6-21	8-14	8-09
1-37	Res. A		3-08	3-87	Res. B	5-04—5-05	5-01	6-48	6-22	8-15	8-11
			3-10	3-88A—	3-09	5-06	5-02A	6-49	6-16	8-16	Res. B
2-01	2-01		7-03	3-89			5-21	6-50	Res. B	8-17	3-02
	2-02		9-03	3-90	Res. A	L5-08—	5-01	6-51	Res. A	8-18	Res. B
	2-03A	3-02	3-01	3-91A—	3-05	L5-10		6-52—6-53	6-10A	8-19	Res. A
	2-04	3-03	3-13	3-99		5-11	5-20	6-54—6-55	6-12	8-20	8-12
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***Forward in
Remembrance***

Convention Proceedings

54th Regular Convention
The Lutheran Church—Missouri Synod
St. Louis, Missouri
July 3—10, 1981